JUNE 1, 1961

THE UNITED CHURCH

OBSERVER

HOLLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE REV. W. J. AND MRS. WATT
(see page 8)

A Minister and His Family
by Jean Shilton

Minds in Movement in Quebec
by Claude de Mestral

Letters

Let Amber Light Burn!

Dear Sir: I liked your Editorial Stop Light. May I paraphrase and say "Let the amber lights be burning." With regard to the third amber light, I heard of one busy church worker who got her "blinkers off."

She realized how her church activities were restricting her opportunities for service as a Christian. Withdrawing from some of the church organizations, she found a field of service in a hospital, where she gave three days a week to help in the flower and gift shop. She noticed many patients who had no visitors and didn't qualify for any chaplaincy service. She discussed it with the other members of the Hospital Auxiliary and they worked out a system . . . collected donations and engaged a clergyman to visit. . .

Our church fellowship should indeed be enriched to the extent that the members engage in cultural, recreational and service activities in the community at large. And let us not overlook the serious reading we should do. . .

(Miss) Frances E. Stevenson.
Toronto 6, Ont.

Dear Sir: Your editorial, "For those busy, busy churches" was long overdue. I feel sorry for the minister who was forced to cancel **The Observer,** the United Church "organ", in order to bring in a bigger and better PIPE organ. But surely this could have been financed in some other way, such as cutting out the M and M, the WMS and the Sunday school papers?

On second thought, perhaps it is just as well for the congregation to be kept in the dark . . . and to hide from them the needs of others. It is quite obvious that **The Observer** was not being read anyway, so doubtless it will not be missed.

(Rev.) Kelvin C. Johnston.
Bothwell, Ont.

Dear Sir: Bravo on your clear-sighted editorial of April 15th! Christians of today should live in the world of today—and try to do Christ's work here instead of for one another within the confines of their respective church halls. Certainly we have better badminton clubs than Bible study groups. Very few churches have anything like a study group nowadays — and I am under 40, and not entrenched in the good old days.

The church should concentrate all its power and strength on spiritual growth through our Lord's grace. Socializing is passé and inept, carried on to the degree to which it is during such soul-trying times.

Montreal, Que. H. Martin.

Left-over Wool

Dear Sir: Our WA has a knitting machine at its disposal. We have made an afghan for overseas from scraps of wool from members here.

The thought has occurred to us that there are many women throughout the church who have left-over wool that they would gladly see used in a similar project. If some of it could be channelled to us we would be glad to see that it got into afghans for shipment overseas. . .

Rimbey, Alta. Mrs. W. D. Race.

"It's bad enough having to look at all that jewellery, but when she shakes her head, I can't even hear the organ!"

So There!

Dear Sir: Your shallow and flippant editorial, "You Just Can't Win," has aroused me from a long period of suffering silence. You shrug off Ralph Allen's critical report in **Maclean's** magazine with the childish comment, "And so what else is new?"

. . . At a time when the world needs to hear the clear, undistorted message of God's forgiving love as revealed in Jesus Christ, it hears instead, from the official organ of the United Church, a message of expediency, of cozy conformity with secular authority in most issues from academic freedom to trade with Cuba. When you strive for slickness instead of truth, you end up with mediocrity. When you combine mediocre editorials with a humourless, stupid cartoon, you end up with the kind of irrelevancy that typifies the church today. . .

I have actively opposed your "Every Family Plan" in our Official Board meetings, and I shall continue to oppose it. . .

Flin Flon, Man. Robert B. Cairns.

The Tune Takes a Turn

Dear Sir: I was delighted to read Jean Shilton's review of favourite hymns. We have so rich a choice. Particularly was I happy to see my own favourite "Be Thou My Vision" named as the leading one in the opinion of a group of ministers and their wives.

I heard a lecture on hymnology by a professor in the Fine Arts Department of University of Alberta, who cited "Be Thou My Vision" in the Anglican hymn book as the finest in words and music. . .

Edmonton, Alta. Mrs. M. A. MacKinnon.

Dear Sir: William Hordern has made an interesting point about "Be Thou My Vision" in your stimulating hymn controversy. I am not as sure as he is, however, that a hymn is damned if you can label it "neo-platonic." Some neo-platonism (like "Be Thou My Vision," perhaps?) is worthier of the Lord than much that passes as Biblical. And Christianity has shown a surprising ability to transform into authentic expressions of its own faith the gifts of other cultures. . .

But I find more disturbing the misleading bent of his last paragraph, which implies that **The Herald** list of top favourites is "better" than Mrs. Shilton's. He comes to this conclusion by comparing "Be Thou My Vision" to "How Great Thou Art" in **The Herald** poll. But "How Great" is number four in that poll, not top. Why does he ignore the top three? Is it because they would do nothing for his case? Clearly I hope, indeed, that he is even a little uncomfortable standing on number four, for far from being a "faithful and dignified expression of the central themes," that hymn seems to me a sentimental and nice expression of those times—which is a different thing.

Finally, music: For a hymn is a wedding of worthy words and worthy music. I find it hard to compare the prettily maudlin tune of "How Great Thou Art" with the splendid rigour of "Be Thou My Vision."

Emerson, Man. (Rev.) J. Carl Riddl

Dear Sir: In one respect at least "Be Thou My Vision" is superior to "How Great Thou Art," and indeed to most of the hymns in the **Christian Herald** poll and that is the tune. The tune of "How Great . . ." is weak and sentimental, that of "Be Thou . . ." is virile and robust and breathes of the hardihood of a St Columba.

Should we expect every hymn to be chock-full of Christian theology? Some very great hymns have little, e.g., "Lead Kindly Light." We need to read that theology into the metrical Psalms. What

(*Continued on page* 4)

Because Someone Cared!

These men **were fed**
These men **were given a place to sleep**

Through

THE HOME MISSION BOARD

(Supported by The Missionary and Maintenance Fund)

Which

OPERATES 53 INSTITUTIONS
FOR THE HELP OF OTHERS

MISSIONARY and MAINTENANCE

DEPARTMENT

85 ST. CLAIR AVE. EAST — TORONTO 7, ONTARIO

more comment pro and con

The Suggested One-Year Course

● Dear Sir: . . . The leader of Christian education is a "supervisor"—expected to give guidance to volunteer teachers and leaders. Girls just graduated from high school with the advocated one year of training would surely be at a disadvantage from the standpoint of mastery of subject matter, of theological training and of experience in living. The task of the professional church worker is not to keep our young people busy at church programmes. Her task is to give spiritual leadership to the youth of the church that they may "be led to know and love and serve God as revealed in Jesus Christ."

This is no time to plan short courses for young people.

Toronto 9, Ont. Florence F. Halliday,
(Retired Normal school Latin teacher and lay member of WMS overseas comm.)

● Dear Sir: . . . Such a course would appeal to many girls who wish to make a contribution to the church.

But I feel that boys not seriously considering the ministry as a profession should be challenged to take this course and give something of their lives as well. They might supply a rural field when no ordained minister is available, especially during the winter when students have returned to college. They might also relieve the shortage of ordained men by filling positions in larger congregations presently served by ordained assistants, particularly in giving leadership in YPU, and in boys' groups. . .

Port Elgin, N.B. (Mrs.) Marion Settle.

● Dear Sir: Has marriage passed by all the girls at the United Church Training School? No! Five out of the 17 in this year's graduating class are engaged or married! Have the rest of us been left on the shelf? We feel that the "contents" on the shelf are "reasonably attractive"!

As far as a one year short course is concerned, lowering educational standards never improves the calibre of work done, the number of people who enter a profession, or the service others expect from the profession.

The answer to the question of quantity of trained women lies in challenging the women of the church to meet the present requirements for entering the United Church Training School. If this work within the church is worth doing—it is worth doing well.

Toronto 5, Ont. Miss Eleanor Geib,
(Student at United Church Training School)

● Dear Sir: "One thing The United Church of Canada needs is a cracking good one-year course" for mature men and women who, having reached retiring age in other areas of work, are ready to serve the church. They could give five to ten years' service—if we did not require a long period of training.

In my own congregation there is a school teacher who will retire in two or three years. He is ready and anxious to serve the church but cannot spend years in training. He needs a one-year course.

I am convinced that many persons of this type could be recruited—if we could offer them a good one-year course to prepare them for service.

Scarborough, Ont. (Rev.) Stephen J. Mathers.

● Dear Sir: I have been associated for the past eight years with the Full Time Christian Service Fellowship sponsored by the Hamilton Conference YPU, and I have seen many, many young people—especially girls—who have been willing and ready to spend a few years working in some capacity in our churches, in Christian Education work or a combination of C.E. and secretarial work. But they have been almost completely discouraged by the long range, high educational requirements which must be met.

Our young people attempted to approach the problem as outlined in your editorial through a resolution to the 1960 National Council. However, by the time it had been considered by several committees, it was completely changed, primarily to protect the standing of the graduates from the Training School. I do not mean to imply that this is not good—but isn't there room for both? The need is so great and the workers so few.

There is a tremendous potential in our Conference of girls who would take such a course as you have outlined. My very sincere thanks for presenting the case of the ignored potential. . .

Port Rowan, Ont. Mrs. Donald Daley.

matters is the context, and a hymn like "Be Thou . . .", sung in a Christian service, can be most expressive of discipleship to Christ.

St. Johns, Que. (Rev.) J. T. H. Adamson.

School of Religion

Dear Sir: The Alberta School of Religion met first in 1924 in Mount Royal College, Calgary, and has held annual sessions with one exception up to and including 1958.

It has been suggested that a letter of inquiry be sent to **The Observer** to find, if possible, if anyone was desirous of continuing the school, if they would support it by their attendance and what dates would be most suitable. Would anyone interested express his desires in the matter and contact the president — Henry H. Horricks, 619—46th Avenue S.W., Calgary, Alta.

Calgary, Alta. (Rev.) H. M. Horricks.

For Singing "The Queen"

Dear Sir: . . . Just tell me why we shouldn't sing "God Save the Queen" in the United Church. I'm sure it would certainly bring us closer to having church union with the Anglican church. After all, what does our Queen stand for? Is it not as protector of the Protestant faith? During the war most Protestant churches sang "God Save the King." Is it only when we fear that perhaps communism, nazism or fascism will overtake our country, that we think enough of our religion to sing "God Save the Queen"?

Streetsville, Ont. Mrs. J. May.

Not so Sure

Dear Sir: Mr. Sheridan, of the Canadian Chamber of Commerce, says that prices are completely governed by the consumers. This is good news to the man who is running out of hay wire to hold that old farm implement together.

We will agree with Mr. Sheridan to "give thanks to God that we live in a free country," but we will voice certain reservations regarding "the rewards for initiative and enterprise."

Edmonton, Alta. E. W. Davies.

Inspiration to Witness

Dear Sir: I have just finished reading "Emmanuel's Soap Box Orators" and find myself filled with admiration for "the fearless five" who so courageously confronted their campus contemporaries with the claims of Christ.

. . . The students of Emmanuel ought to be an inspiration to all of us—not to climb on a soapbox perhaps — but to witness with boldness where we live and work to the truth and saving power of God's self-revelation in Jesus Christ. . . The gates of hell will not prevail against a church equipped with such ministers.

(Rev.) Walter Allum.
Knox Presbyterian Church,
Dundas, Ont.

Dear Sir: . . . This courageous experiment of the Emmanuel students may become infectious and could be in danger of moving from the campus into the church. I hope we shall hear more from the five stalwarts.

Owen Sound, Ont. A. Helen Lawson.

THE UNITED CHURCH
OBSERVER

JUNE 1, 1961

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest

Managing Editor: E. L. Homewood

News Editor: Marjorie Macdonald

Editorial Assistant: Margaret Pryce

Business Manager: W. J. Bradshaw

Advertising Manager: J. C. Johnston

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.

Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.

Business and Advertising Offices: 299 Queen St. W., Toronto 2 B, Ont.

Members of the Audit Bureau of Circulations, The Canadian Church Press, The Associated Church Press of America, Religious News Service.

22 issues per year—the first and fifteenth of each month except July and August (one issue each) Subscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 131, No. 14 - New Series, Vol. 23, No. 7

Circulation this issue: 294,289

contents

	Page
Editorials	6
Anyone for Cuba?	7
A Minister and his Family	8
A How-To Course: in Sound and Pictures	10
The United Church Begins Work in Brazil	13
Minds in Movement in Quebec	14
A Good Old Book	15
Report and Opinion	16
Canadians are Trusting Folk	18
Dr. McLeod Speaking	20
Question Box	21
Books	22
About People and Places	26

Mrs. Jean Hutchinson

IN THE NEXT ISSUE

New Women's Leader
by A. C. FORREST

The Bill Bell Story
by JOHN FERRY

Observations

ANOTHER BATCH OF ANSWERS to our questionnaire on sermon topics you like arrived a little late, in a Knox Church, Edmonton, envelope. The minister, Dr. Arthur Cragg, may be assured that his congregation have normal sermon tastes, just like the rest of us. (See page 7, May 1st issue.)

WE HAD ALWAYS ASSUMED that Edmontonians were a little different from their more prosaic brethren across the country. But Knox readers chose:

1. Ways to increase religious faith.
2. How can I make the greatest contribution to life?
3. How can I make prayer more effective.

Those are exactly the same choices we received from the cross-Canada survey, and those were the three top subjects, although in different order, for Protestant readers for the whole of North America. Knox readers also put immortality, heaven and hell at the bottom of their lists.

* * * *

● JAPANESE MISSIONARY, Francis Muir, sends us a number of columns every month or so. Usually there are more than we can publish, and regretfully we have to make a choice. He rarely makes suggestions, but when we received the column published this issue, page 17, it had a note penned across the top: "I would like this to be a tribute to Dr. Long and the quiet work of student counselling ministers do every spring."

* * * *

● WHEN MR. GEORGE FALLIS, son of the former minister of Trinity Church, Toronto, was chairman of a pastoral supply committee looking for a new minister to succeed Dr. Crossley Hunter, he emphasized strongly that the beautiful old church should be a church for the new Canadian people living in the changing downtown community.

THE OBSERVER PROMISED then that when the church was filled, and new Canadian families occupied the front pew, we would publish a picture. The Rev. Robert Watt, Trinity's minister, whose father is on the cover of this issue, reports that we may have to publish that picture soon. Last Sunday he baptized 18 children, including two coloured babies, one Japanese, two German and one Ukrainian. He has only one complaint about his people; says they are so interesting he can't keep his calls short.

ONE REGRET in the life of Mr. Watt, senior, is that he didn't send his sons to Queen's which he, like all Queen's graduates, says is the best college in the land. During the depression he couldn't afford his alumni dues, and living close to Toronto, he had to settle for less and send his sons to U of T. For report of college convocations, see page 26.

* * * *

● WHILE OUR BOOK EDITOR was lost in composition of her Chatterbox, *page 22*, the other day, we appropriated several new books, which we want to recommend. Walter Rauschenbusch's, *A Theology for the Social Gospel,* has been reprinted in a paper back for $1.75 and is available through G. R. Welch and Co. Ltd., Toronto.

YOUNGER MINISTERS and theological students sometimes give us the impression they think the Social Gospel was some sort of a between-the-wars depression-fed fad, taken up by well-meaning ministers who were heavy on idealism and short on theology. They should read this. Reinhold Niebuhr says that Rauschenbusch was the "founder of Social Christianity in America . . . and its most brilliant exponent." This was his most important book.

THE UNITED CHURCH hasn't many successful authors in its ministry, but the Rev. Dr. Ernest Marshall Howse of Toronto's Bloor St. Church is recognized as one of the most important. Eight years ago he wrote *Saints in Politics*. It has been so successful in England that it has gone into a second edition, something of a feat for a book of this quality. It is available in Canada through U of T Press ($3.50). For those who don't know it, it tells the story of that group of Christian politicians led by Wilberforce, later to be called "The Clapham Sect", that did so much to transform England in the late 18th century.

Editorial

The Tragedy of Short Supply

LAST month the United Church's transfer committee met, its most important task to apportion fairly, across the needy conferences of the church, an inadequate supply of young ministers. For ordinands coming out of the colleges are obliged to go where the church needs them most.

It was the same old annual story, and it will be repeated in every conference settlement committee this month: tremendous need; magnificent opportunities; people longing for a minister—and not enough men.

Saskatchewan expected 55 vacancies. Charges have been consolidated; students, laymen, retired ministers all put to work, but they just had to have 23 ordinands. Fifteen were assigned.

Newfoundland needed 11, and got four. Alberta requested 20 and received 13; the Maritimes had over 50 vacancies, with 20 ordinands available.

The church has just over 100 ordinands and needs twice as many. This is the picture for the major Protestant churches of the continent, and in recruiting The United Church of Canada comes near the bottom of the list.

Dr. Ernest Long reported some good things. Young ministers are given an opportunity to state a choice where they would like to serve and great numbers wrote something like this: "I really don't care; I just want to serve where the church needs me." Almost without exception the choice they did state was granted. Dr. Long also paid tribute to the spirit of the large central conferences—"generous and understanding."

The spirit of the ministers who do come forward is good. The people whom they serve are, on the whole, loyal and gracious. There will never be a perfect system of settlement of ministers, but the United Church system is better than most, and is being re-studied now. The opportunities are great to do interesting and challenging work in every province of Canada and seven countries abroad.

Despite the complaints — which THE OBSERVER echoes—over inadequate stipends, the United Church has improved greatly. Young ordinands will receive an annual salary of $3,650, a free furnished house untaxed, many other little advantages—and disadvantages too—a car allowance, a much improved pension and group insurance plan, a month's annual vacation.

There are some hopeful signs in our shortage. Educational standards have not been allowed to deteriorate, and opportunities for a good education have been improved.

While some congregations have never produced a minister, and some ministers have never inspired anyone to follow their footsteps, other churches are continually producing candidates, and some ministers, with thought, prayer, and tactful shoulder-tapping, continue to recruit volunteers for what we may be excused for thinking is still the finest calling in the world.

DIVIDED AT THE LORD'S TABLE

THOSE who attended—or followed the sessions of—the Assembly of the World Council of Churches at Evanston in 1954 will never forget the embarrassed fussing over inter-communion services.

One scene is memorable. A distinguished Anglican churchman from Canada, wearing a beautiful purple cassock, sat throughout a communion service in a prominent place in the gallery of Evanston's great Methodist Church. While others around him, including many Anglicans, went forward to kneel at the communion rail to receive the elements, he sat in splendid isolation. His refusal to participate was dramatic and, to many, depressing.

Others went off to churches of their own denominations to eat bread and drink wine separate and alone.

Multiplication of such divisions at the Lord's Table has been called a scandal, in a statement just issued by 29 theologians and two students who have spent four days recently, studying this matter for the World Council of Churches.

The older churchmen were forced to renew study by the young people, who protested such divisions following the first Ecumenical Youth Assembly at Lausanne last year. They said: "We are going home as Christians who have experienced what it means not to be able to become one at the Lord's Table."

We listen when we are repeatedly told that the difficulties here are great and grave. But sometimes we wonder if they are as great and grave as old men in their cloistered studies think they are. We wonder if they ever would have got over the problems of the early church eating meat, sacrificed to idols or prohibited by Leviticus.

We do know one thing, sensitive youthful Christians are becoming impatient with their membership in our divided churches. We choke over our gnats and swallow our camels. Some of the barriers erected against union seem as irrelevant as circumcision or pork-eating.

However grave these difficulties may be, they are not as grave as the fact of increasing millions living and dying without hearing the Gospel. And the preaching of the Gospel is hindered by our divisions.

It is not as important to safeguard the sanctity of the Lord's Table, as it is to go out and compel unsaved millions from the highways and byways of life to come and eat at the Lord's table.

It's a serious matter. We wonder if it is nearly as serious as some of our esteemed elder brethren believe it to be.

OBSERVER
JUNE 1, 1961

An Editorial Lesson

ANYONE FOR CUBA?

LAST month Fidel Castro made two more moves to undermine the church in Cuba. He ordered all oreign-born clergy to leave the island nd he announced that the government vould take over private schools, most of vhich are operated by the churches.

Over 500 of Cuba's 700 Roman Cathlic priests, including the top leaders, are oreign-born. About 80 are Canadian nissionaries. And the outstanding critics f communism in the government were orn abroad.

Cuba has never been able to produce nough clergy for its own work. About ix million Cubans are nominally Roman Catholic, although fewer than 10% are aithful.

This will mean that the weak and nderstaffed church will be destroyed as n effective force in the life of the ation. And this, of course, fits the urpose of communist governments.

One Priest for 30,000

There will now be about one priest or 30,000 Catholics. The leadership will e gone. The schools through which eadership has been recruited and trained, vill be used to nurture communist rinciples.

And perhaps most important of all for Mr. Castro's immediate purposes, the ne effective voice that has been raised nside Cuba against the excesses of the evolution, will be silenced. For example, he aged Archbishop of Santiago de Cuba, faithful supporter of Castro in the arly days of the revolution, but critic f its take-over by the communists, has pent his life in the Cuban church. But e was born in Spain and came to Cuba s a child.

It was he who interceded with Batista o spare Castro's life following the bortive revolution in Santiago nine ears ago. Later he persuaded the Batista government to release him. He elped raise men and funds to support im in the hills, sent Catholic priests to ct as chaplains to his bearded rebels, nd welcomed him on the steps of the city hall when he emerged from the hills in December, 1958.

But he warned then that if they did not remain loyal to the principles of justice and democracy of the revolution, Cubans would rise and fight again for their freedom. His was the first, and for a long time, the only, voice to be raised against the communists. Others could not believe Castro would betray their revolution.

Communist Technique

The expulsion of Catholic leaders will give Castro the opportunity to influence the choice of new leaders. This, of course, is a traditional communist technique.

The Protestant Church in Cuba is small but influential. Most of the missionaries have been withdrawn, and Cuban churchmen hold the positions of responsible leadership.

Most Protestants — as were most Cubans — were vigorous supporters of the revolution in the early days. And being divided and small, they did not raise a united voice against its capture by the communists. When Protestants did speak out against communism some months ago, it was a cautious criticism coupled with denunciation of capitalism, too.

Protestants and Catholics differ sharply at one point in their criticism of modern Cuba. Catholic leaders have said that one of the inherent rights of a free man is to own property. Protestants haven't.

It is probable that Cuban Protestant churches may receive Castro's blessing for the time being. This, too, is according to the book. In the early days of the Russian revolution, Baptists, Pentecostals and others who had long been repressed by the Orthodox Church, enjoyed new freedom and privileges for a long time. Under Castro, they have enjoyed considerable freedom to extend their work.

A few months ago one leading Protestant told us that Castro had promised him he would never touch the church or its schools. Another prophesied that this spring he would move in on the schools. And a foreign churchman warned, "When he moves against the Catholic Church, watch out. You will be next."

Protestants in Cuba have often had a rough time at the hands of Roman Catholics. They are likely to exploit their position now. Denominational jealousy and division will also serve communist ends.

There are, we believe, lessons to be learned from what has happened in Cuba. For the communists make no secret of their intent to capture the revolutions that are now taking place, or are bound to come, in every part of the undeveloped world. "This is the way," their leaders say, "to spread communism through Latin America."

And communist agents from Cuban bases with Russian pay, are busy throughout the West Indies, Central and South America.

How Did They Do It?

Communists boast, too, that they can take over a country with 2% of the people in the right places. They did it in Cuba with a quarter of 1% carrying cards. The thing many don't realize is that some of the most effective communists don't carry cards. This is one of the most important lessons of Cuba. The men who pulled it off were not known to be communist.

How did they do it?

In the first place, wherever a country is left with its extremes of poverty and wealth, where great masses of people are exploited, illiterate and poor, the people need and will get a revolution. And wherever there is a revolution, communists will move in, and if possible, take over. When the revolution is violent, the communists are most effective.

In Cuba, the masses of the people had no idea what was happening, for they were uninformed about the nature of communism. Critics of communism,

(*Continued on page* 31)

A Minister and his Family

John and Edith Watt reared seven children . . . on a salary that never exceeded $2,400 . . . three sons now serve the church full-time, two as ministers . . . the others are active in their congregations

by JEAN SHILTON

FIVE miles west of Wingham, Ont., the highway runs through the hamlet of Whitechurch. If you turn north at the general store and drive to the end of the street, you will find the four-roomed cottage where the Rev. John Watt, age 80, lives in the 14th year of retirement with his wife, Edith.

Until about three years ago, John continued to preach in emergencies and on special occasions. He doesn't do any preaching now. "My memory isn't too good," he says frankly.

Edith spends many hours in an easy chair, reading the books her daughter, Genevieve, brings from the Wingham public library. The small living-room is filled with well-used furniture and on the walls hang symbols of achievement: an embossed address from the congregation of Oakwood United Church (Toronto) presented to them on their departure in 1941; a message of greeting from the Ontario Government on the occasion of their golden wedding anniversary in 1957; photos of their five sons and two daughters. University graduation pictures of the five sons are grouped together in a single frame.

"The boys all look like their father," says Edith.

Three work full-time for the United Church. The others are congregational officials.

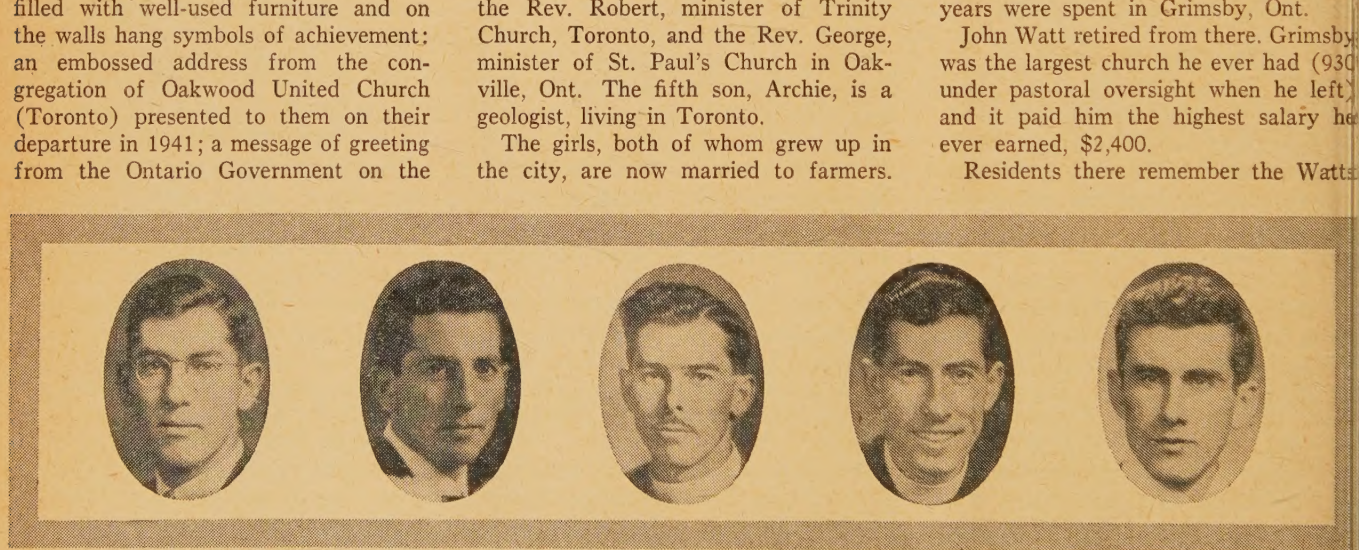
Two of the boys are doctors: Dr. Arthur at the Beck Memorial Sanatorium in London, Ont., and Dr. Donald, in charge of the United Church hospital at Bella Coola, B.C. Two are ministers: the Rev. Robert, minister of Trinity Church, Toronto, and the Rev. George, minister of St. Paul's Church in Oakville, Ont. The fifth son, Archie, is a geologist, living in Toronto.

The girls, both of whom grew up in the city, are now married to farmers. Genevieve is Mrs. Millan Moore and lives at Whitechurch; Muriel is Mrs. George Thompson at Singhampton, Ont.

John Watt's is a typical success story of a Canadian Protestant minister. After graduation from Queen's University in 1907 he married his high school sweetheart, Edith Barber, and travelled west to Manitoba. By 1914 they were back in Ontario. Church Union negotiations found them at Allandale, Ont., (now part of the city of Barrie) where John was forced to make a difficult choice. During the depression his parish was the industrial community of Long Branch, now a part of Metropolitan Toronto. Most of the war years and two post-war years were spent in Grimsby, Ont.

John Watt retired from there. Grimsby was the largest church he ever had (930 under pastoral oversight when he left) and it paid him the highest salary he ever earned, $2,400.

Residents there remember the Watts



The Watts' five sons (l. to r.): Dr. Arthur, Archie, the Rev. Robert, the Rev. George, and Dr. Donald.

The Rev. W. J. Watt as he travelled his parish in the early days of his ministry . . . and with wife Edith in retirement at Whitechurch.

living in a "homey but rather shabby manse. They wanted the family to enjoy themselves when they came home, hence there were no new furnishings in their time."

The Watts had some furniture of their own, made and given to them by John's father who was a cabinet-maker in Walkerton at the turn of the century. These pieces travelled with them to nine manses, from Foxwarren, Man., to Grimsby, and are now in their Whitechurch home.

It was natural for them to retire to Whitechurch. They own a small home there, a cottage which once belonged to Mrs. Watt's aunt and uncle. And their daughter, Genevieve, lives on a farm nearby. On frequent girlhood visits there she met the man she married.

John Watt was a pioneer in boys' work. He recalls with the greatest warmth the Trail Ranger and Tuxis groups and the boys' camps he led and encouraged.

It was at Allandale that his first boys' groups and camps were organized, but a lengthy pastorate at Long Branch saw his most notable piece of boys' work.

"If you get to know the young people you can reach their families," reasons John Watt.

On Monday nights at Long Branch as many as 12 groups at a time met in a Trail Ranger and Tuxis Department under his supervision. Each group had its own leader, and teachers, business men and factory workers all helped in the weekly meetings. Sport was encouraged, and a cherished souvenir of this period is a picture of their boys' basketball team which won the league championship. A member of that team was son Bob—now the Rev. Robert Watt.

Arthur Watt, who was also a member of one of these groups, recalls: "Everyone in the boys' groups learned how to take charge of a meeting, how to get up in front of a group and talk or debate and we got a good grounding in parliamentary procedure. He took us out in the woods for hikes and taught us to use our eyes and our brains there, too."

John Watt was also a pioneer in the field of audio-visuals long before that impressive title was ever thought of. At his third parish of Burgoyne and Dunblane in Ontario, he bought a machine which projected coloured pictures from magazines and books on a screen. To his oldest son, Arthur, fell the task of cutting out pictures and pasting them on cardboard to prevent them from buckling from the heat of the acetylene lamps. Later, in Allandale, the acetylene lamps were replaced with electric lamps but the projector was still used to illustrate Bible stories and to tell of the church's missionary work.

Two every Sunday

He preached two different sermons every Sunday, and he sometimes conducted as many as four services on a Sunday. "He never failed to catch and hold the attention of every listener," recalls one man.

Although he wrote his sermons in point form and never wrote out his pulpit prayers, every part of the service of worship was thoughtfully prepared. He spent at least an hour each week choosing the hymns for the Sunday services.

John Watt bought books and read them every morning in his study. "He had a fine mind and employed it to the full in his work," said a minister who knew him during his Oakwood, Toronto, pastorate.

At Whitechurch, two walls of the study are lined with books from floor to ceiling. "But the boys have taken all my best books," Mr. Watt says.

"There was plenty of common-sense in W. J.'s preaching and pastoral work," recalls another minister. John Watt himself remembers answering the tele-

(*Continued on page* 20)

The Rev. John Watt has written a number of whimsical poems at odd moments during his life.

Here is one of them:

I'm only in my seventh year,
There's lots that I don't know,
But it seems to me a funny thing
The way that some things go.

I can't wake in the morning
No matter how I try,
And I'm never tired at bed-time.
Now why? Please tell me why?

I have to wear my rubbers
On days when grass is wet,
I'll get my death of cold, they say,
Though I've never got it yet.

But when the bath-tub's ready,
Though my feet are nice and dry,
They put me in and I don't catch cold,
Now why? Please tell me why?

When we are at our dinner,
Just Mom and me and Dad,
They make me eat more than I want
Or else they look quite sad.

But if company comes for dinner,
Then I must be quite shy
And curb my appetite a bit,
Now why? Please tell me why?

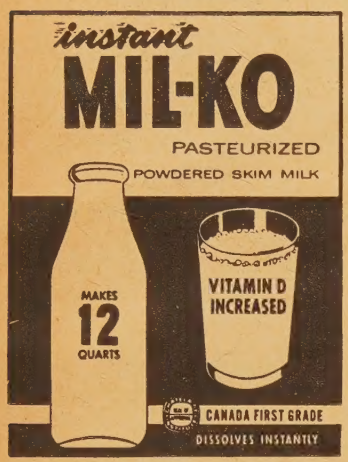
When baby overturns his mug
And makes an awful muss,
They say, "How cute the darling is!"
And never make a fuss.

But if I overturn my glass
They all exclaim, "My, my!"
And make me dreadfully ashamed.
Now why? Please tell me why?

And when I sit around the house
And read a story book,
They think I'm sick and send me out
With an awful worried look.

But when I go to church with them,
They watch me with their eye,
And if I move at all it's "Don't!"
Now why? Please tell me why?

DRAMATIC MILK NEWS



VITAMIN D NOW INCREASED

One pint of Instant Mil-Ko now gives children enough of the "Sunshine" Vitamin for their daily requirements

The Vitamin D content of INSTANT MIL-KO has now been increased to 710 International Units per 100 grams. When mixed with water — each quart of INSTANT MIL-KO provides 800 International Units of Vitamin D. So by drinking one pint of INSTANT MIL-KO children get a good supply of this bone-building vitamin. Also an excellent dietary source of riboflavin, protein and calcium. And a good dietary source of thiamin and Vitamin C. Only 80 calories per 8 ounce glass.

It saves money, too. Costs less than 9c a quart.

Canadian housewives have bought more Instant Mil-Ko than any other brand.

Mil-Ko Products Limited is 100% owned and operated by Canadians. — Keep Canadians working. — Buy Canadian.

MIL-KO PRODUCTS LTD.
HAMILTON, ONT.

CHATELAINE ★ SEAL OF APPROVAL ★ INSTITUTE

Mrs. Laura Wilkinson is welcomed to Grand Falls for Newfoundland's first audio-visual skillshop, by the Rev. Pearce Penney.

A "HOW TO" COURSE

Mrs. Wilkinson has some second thoughts about the project. "Is this for me?" she asks as she surveys the vast resources available. She was one of 13 women at the seminar.

Mrs. Wilkinson (centre rear of photograph) listens to William S. Hockman outline the place of audio-visual aids in the local congregation. There were 23 delegates from all over Newfoundland.

In Sound and Pictures

Photos by *Berkeley Studio*

TAPE recorders, cameras and movies were not new to Laura Wilkinson. But when she checked in at the Paragon Inn in Grand Falls, Newfoundland, she found there was more to "audio-visuals" than she dreamed.

Laura used a tape recorder to keep in touch with her family in Saskatchewan. "She's an idea person," according to one of her friends. The sending of tapes was her novel way to tell her family about Old Perlican, on Newfoundland's Trinity Bay, where her husband, Dr. Allan A. Wilkinson, is in charge of a government-operated cottage hospital. She also told about her activities in local and presbytery Explorer and CGIT work, and in the church women's groups.

At Grand Falls she learned that tape recorders were just one facet of the church's audio-visual programme. She was one of 23 delegates to Newfoundland's first Audio-Visual Skillshop conducted by the staff of the United Church's Berkeley Studio.

The skillshop was a kind of "how-to-do-it course" for church leaders. They came from places like Hare Bay, a community of 30 families, and from St. John's, the provincial capital. Among the delegates were a magistrate, high school teachers, a postal official, a cabinet maker and several ministers. Thirteen of the delegates were women.

The Newfoundland skillshop was one of five that have been held in United Church conferences since early 1959. They will eventually be held in all conferences.

Because Newfoundland has a large number of small churches in isolated places, their project was a little different from the others. Many of the churches do not have facilities for films and filmstrips, so there was more interest in charts, blackboards, flannelgraph, bulletin boards, and other non-projected media.

The skillshop programme was launched by the Board of Information and Stewardship because audio-visuals were moving so far from their proper and effective place as to determine programmes.

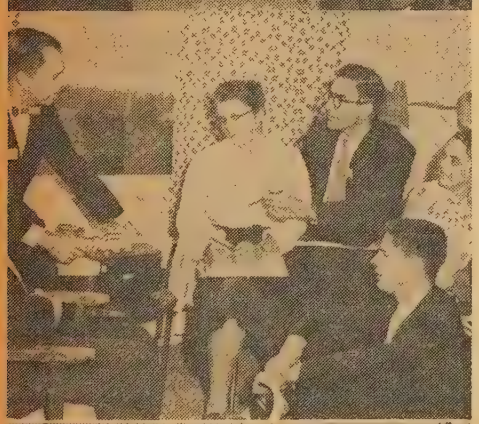
"Films are evaluated in terms of crowds and cash, and

(*Over*)

Between sessions of the Friday night to Sunday morning course, Mrs. Wilkinson seeks aid from Helen Currie (top) of the church's Toronto A-V centre, and (bottom) from Otto Perry of the National Film Board, and the Rev. Anson Moorhouse who counsels on 35mm film.

Mrs. Wilkinson questions National Film Board's Otto Perry regarding NFB services available to churches in an open session of the Skillshop.

In a smaller discussion group, Mrs. Wilkinson considers the use of flat pictures.



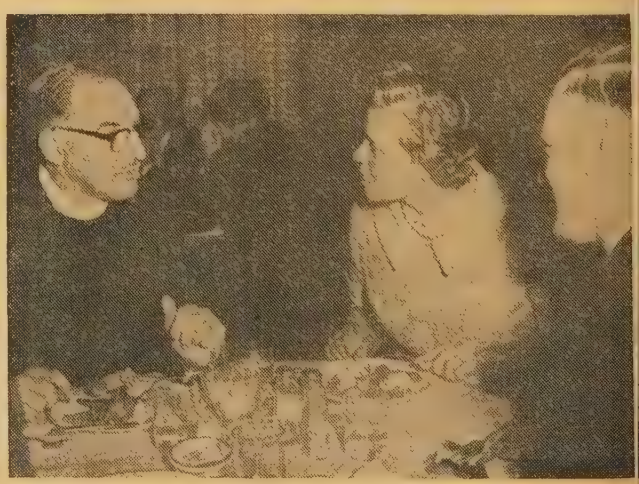
In another room a similar group discusses the many uses for tape recorders.

Mrs. Wilkinson reports the findings of the small group study of flat pictures to the entire skillshop.

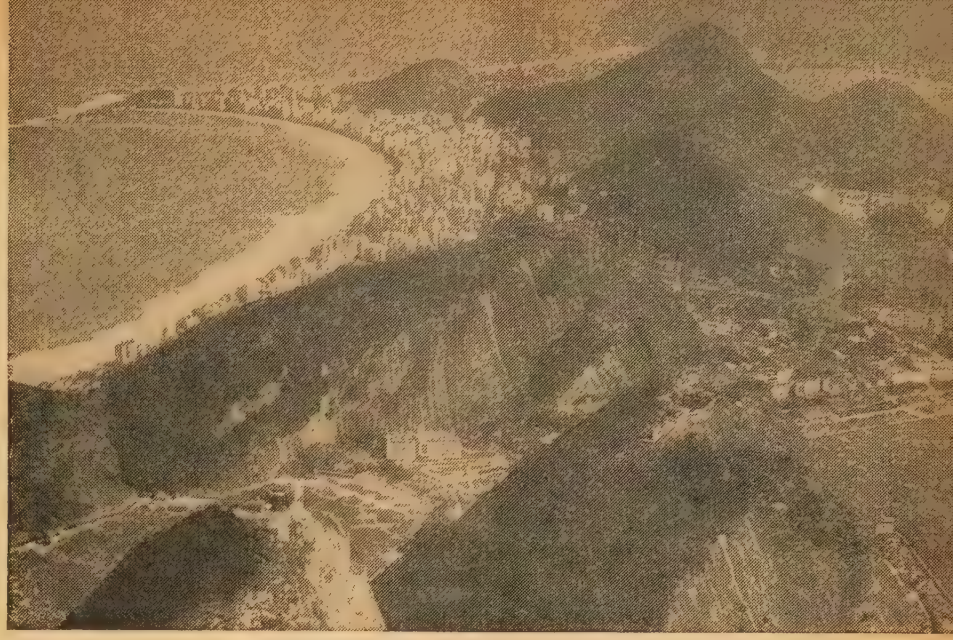
filmstrips are selected as they might save a speaker and according to price," says the Rev. Anson C. Moorhouse, the United Church's A-V director.

"This displacement of persons with messages, by machines with messages has made for leaders with no resources to share and consequently little sense of mission, because 'the right film' or filmstrip can do it better. People with the right film catalogue are not the same as people with a message, seeking to communicate. The sense of disappointment in the church with the former has slowly brought a reaction against the media."

The corrective programme is designed to reach into the United Church's 6,000 preaching places in Canada with personal training in audio-visual communication for leaders, and cultivation of potential leaders. It's being done through a three-phase project, with the conference skillshops, such as the one held in Newfoundland, as the first step. Delegates to these events organize similar seminars in their own presbyteries. Local churches appoint delegates to attend the presbytery skillshops in their districts, and they, in turn, organize a training session for leaders in their own congregations. ●



At the close of the conference, Mrs. Wilkinson discusses continuation of audio-visual training in Newfoundland, with Mr. Moorhouse, the United Church's A-V director.



Air view of Rio de Janeiro, Brazil's major city, with its tall buildings, sandy beaches, and picturesque mountains.

The United Church

Begins Work in Brazil

A NEWS FEATURE

THE United Church is going to send missionaries to Brazil. This will be the first new mission work since missionaries were sent in 1953 to the Copperbelt in Northern Rhodesia. And this will be the first work for The United Church of Canada in the continent of South America, although substantial missionary work has been carried on in Trinidad for 93 years.

The United Church now has missionaries in Japan, Korea, Hong Kong, India, Northern Rhodesia, Angola and Trinidad. Its greatest work overseas was carried on in China, but missionaries and support had to be withdrawn from that country following the revolution, a decade ago.

Emphasis on Co-operation

For a long time, the Board of Overseas Missions has felt that it should have some South American work, but it definitely does not want to start rival enterprise anywhere; the whole emphasis is on co-operating with churches already at work.

A new field was not opened up in Rhodesia. Canadian missionaries there work in the United Church of Central Africa.

"We are more interested in reducing, than multiplying denominations," the Rev. Floyd Honey says. Last year the Board of Overseas Missions sent Mr. Honey on a six weeks' tour of South America to study the possibilities of co-operating with existing missions in Equador, Paraguay or Brazil. He also made short visits to Peru and Bolivia.

On his return, Mr. Honey recommended that work be commenced in co-operation with the Methodist Church of Brazil. This has been adopted and authorized by the responsible courts. Funds are available for opening up the work, and the board is now seeking to recruit three ministers and one agricultural missionary for 1962.

"We expect our church will play its part mostly in the pioneer sections of the country," Mr. Honey says. "The Methodists have a well-developed church in the urban coastal areas."

Brazil is the fourth largest country in the world, covering half of the South American continent, and is bigger than the United States of America.

Mr. Honey says: "Its people exhibit a most interesting variety of racial mixture as well as an attractive warmth and friendliness. Brazil was colonized from Portugal, beginning in 1500. Over the years the Portuguese settlers intermarried freely with the indigenous Indian population. Later, African slaves were imported to work on the sugar plantations, especially in the north. There has been a great deal of intermarriage between Europeans and Negroes, and over five million immigrants have come since 1850, mainly Italians and Portuguese, but some from Spain, Germany, Japan, and other countries.

"The result is that today the people in Brazil range in racial composition from pure white through various mixtures of European, Indian and Negro to those of pure Negro origin.

"The outstanding feature of this society is that there is practically no racial discrimination as we understand it. Social distinctions in Brazilian life run along the lines of economic class, rather than of race."

Canadian missionaries who are appointed to Brazil will be required to work under Methodist bishops and they will have to learn the Portuguese tongue.

Protestant Growth

The growth of the non-Roman churches in Brazil has been spectacular. About 3½% of the Brazilian people are Protestant, and there is strong emphasis on the training of their ministers.

The Protestant Sunday school is "The great instrument of Brazilian evangelism." There are over 8,000 Sunday schools with 36,000 teachers and more than half a million students in attendance.

The largest Protestant church in Brazil is the Pentecostal, with 680,000 members. There are 514,000 Lutherans; 180,000 Presbyterians, and over 60,000 Methodists.

In some ways the Methodist Church appears to be the most ecumenically-minded church in Brazil, and they feel the United Church will have a contribution to make, through its ecumenical spirit. ●

the changing face of french canada

MINDS IN MOVEMENT IN QUEBEC

by Claude de Mestral*

SINCE returning to Quebec, where I was a minister of the United Church from 1938-52, I have noted many signs that this province is undergoing a drastic change of mind. Canadians know that Asia and Africa are in turmoil. But they don't all realize that French-speaking Canadians are "in movement" too.

The debacle of L'Union Nationale so quickly after the death of Premier Duplessis, is one manifestation of this quick transformation within Quebec. It may well have lasting consequences for Canada as a whole. We can follow this evolution by reading some of the many new and daring books which have been published in Montreal by *Les Editions de l'Homme,* since last year.

Two members of the clergy, Abbés Dion and O'Neill, known for their sharp criticisms of the political life in Quebec, wrote *"Le chretien et les elections"* which showed plainly that the Roman Church realized the danger of being tied up to one political party, and felt free to attack the political corruption which flourished under L'Union Nationale. It certainly helped many wavering R.C. Quebecers to vote against that party.

Premier Lesage of Quebec

Fednews

Soon after the death of Premier Duplessis, M. Pierre Laporte published his *"Le vrai visage de Duplessis"* which did not mince words. While granting that the late premier had been endued with great gifts, he made plain that his long autocratic rule had deeply contaminated his province.

And there was more to come. When the Jesuit Fathers asked Premier Lesage to elevate two of their colleges to university status strong voices were raised in Quebec against any further extension of clerical domination in education. Laval and Montreal Universities, both solidly Roman Catholic, protested strongly. The association of the professors of Montreal university went further. It published, again through *Les Editions de l'Homme,* the very clear: *"L'Université dit NON aux Jésuites."*

None of the writers was anti-clerical; far from it. But what they fear is that if the demands of the Jesuits are to be accepted, not only will Laval and Montreal Universities suffer, but no real progress and improvement can be brought about in the Quebec educational system. This, indeed, is an issue of tremendous possible consequence.

The debate received new impetus by a best-seller, written by a teaching Brother at Alma, Lac St. Jean, under the title: *"Les insolences du Frère Untel,"* which sold over 100,000 copies in a few months!

"What I want now," wrote Frère Untel, "is to become the voice of many silent generations out of which I grew. My father can neither read nor write. It is not his fault: at the age of 14 he worked in the bush. Is it not terrible? Did not this man, and all like him, suffer enough? Has he not remained silent long enough in his dog's life? . . . and always there have been fat, wise men, soft-spoken individuals to decide that everything is for the best in the best of all possible worlds. In the name of the North, and of the South, and of the East and of the West, Amen."

And what does Frère Untel want? He wants nothing less

**Dr. de Mestral is minister of Noranda-Rouyn United Church. For seven years he was in charge of promoting Christian literature throughout Africa.*

than a thorough revision of the whole Quebec educational system!

He did not intend to write a book. He began by sending a letter to *Le Devoir,* making fun of the kind of French spoken and taught in the schools, his own included. His clear, homely style pleased the editor, M. André Laurendeau, who printed his letter and asked for more. So Frère Untel wrote of the failure of the educational system, the dead end of French-Canadian thought, the crisis of religion.

He quoted Abbé Yvon Roy, of the Quebec seminary: "Out of the 3,000 students which we now have at the university, are there ten who possess the (natural) evidence of God's existence?" And he added: "I write also to prove that it is possible to say what one thinks; to establish firmly that every truth is a good thing to say. My own idea is that we are more free than we think. It is not freedom that we lack; it is the courage to take hold of the freedom that we have."

Still another letter was addressed to the lay teachers, and one was written to a young Brother.

While many good people were shocked, horrified; while many an anti-clerical felt jealous of the amazing success of a Brother who dared to say aloud what so many felt, or had murmured for years, the masses acclaimed such a spokesman. A group of steel workers sent him a gift, a singular token indeed. What North American writer can boast of receiving a gift from working men with callouses on their hands?

It is also significant that Premier Lesage has recently announced the formation of a Royal Commission on Education, to report by the end of 1962. He has stated that, until the report is completed and studied, the request of the Jesuit Fathers will not be considered.

Another straw in the wind is the appearance of *Le Magazine Maclean,* which opens a wide window upon Quebec. In the first issue, M. A. Laurendeau has written a challenging article, entitled: "*The evolution of nationalism in Quebec—from the Conquest to 1961.*" While many English-speaking Canadians breathe with relief since the death of M. Duplessis, M. Laurendeau points out that nationalism is by no means dead in Quebec. "The coming to power of the Conservative party in June, 1957, brutally revealed to French-speaking Canadians that they are not a deciding factor in an election."

Won't play second fiddle

This runs counter to what Quebec believes took place in 1867 when two ethnic groups agreed to work together by launching Confederation. And Quebec, as M. Laurendeau points out, is in no mood to play second fiddle in Canada, particularly with a new rebirth taking place in that province.

Still the books come out from *Les Editions de l'Homme.* The last one, again by Abbés Dion and O'Neill, "*Le chrétien en démocratie,*" has a preface by the Very Rev. G. H. Lévesque, long the target of M. Duplessis' blind hatred. "Too often the exclusive worship, even the idolatry of authority among us, may tend to weaken dangerously the sense of freedom. Authority comes from God, we are often told, and of course, we are the first to be convinced of it. *But freedom also comes from God.* And it comes even ahead of authority in the order of human realities. Freedom is one of the characteristics marking man, created in the image of God. It is freedom that distinguishes man from other creatures, which establishes his responsibility . . . he is a person. The authority, a social factor, however necessary, comes only after freedom."

Thus speaks a leading R.C. clergyman in Quebec, conscious no doubt of "the hidden failure of our (Canadian) churches." Protestant leaders ought to be no less courageous and clear-sighted. All English-speaking Canadians should keep their eyes on Quebec and follow closely what goes on in that province. ●

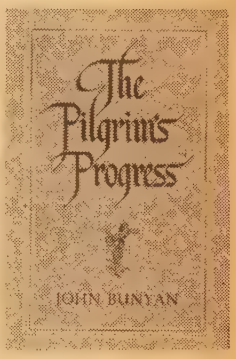
WILLIAM R. LAKE* recommends

A Good Old Book

People today are reading the Bible more than ever before. The most frequent question that comes to me as a minister is — "How can I get to know my Bible better?"

Here is the best answer I know.

Get a new copy of *The Pilgrim's Progress,* by John Bunyan.



Read it through very slowly, marking all the Bible references, and writing the verses in your own hand into the margins of your copy. Don't be content with covering the book once; study it through time and time again, gradually letting all the challenging thoughts it raises sink into your mind.

For 300 years this book has been the most popular manual guide to the Bible, and you will find it has an endless wealth for you.

In reading it, study the preface first, to get to know a little about the writer, and what he thought about his book. Be patient with him, and listen carefully to what he has to say.

Remember Two or Three Things

This man, John Bunyan, had a big mind, wrote dozens of books and was the most popular preacher of his generation. . . He knew human nature about as thoroughly as human nature gets to be known; he had learned it from the under side of life, from years and years going about with ordinary people, in and out of prison, always busy and live.

John Bunyan knew his Bible also, from cover to cover; in fact he studied it so thoroughly that critics of English literature say he was a man of but one book, the Bible, but that made him one of the finest writers of English. He had time to get to know his Bible, amongst other things, in ten or more years in prison with it. A man reads a lot in that time.

In Bunyan's book are brought together a sincere Christian seeking after God, and the Bible.

The result is a masterpiece. It describes a pilgrimage, but its descriptions of human nature are as true today as on the day he wrote.

Read *The Pilgrim's Progress* by John Bunyan —and remember, buy a new edition, which is attractively set up, and use your Bible with it. It will help you become a master of the scriptures, too.

**Mr. Lake is minister of Kincardine (Ont.) United Church.*

• What is it?

Defence of Atrocities

By VICTOR FIDDES

PROTESTANT church architecture in recent years has moved so far from familiar shapes and styles as to bring dismay and even horror to many sensitive Christians.

A drive across Metro Toronto today affords a glimpse of new churches having features as unusual as Bloordale's circular nave, St. Luke's corrugated roof, Yorkminster's serried dormers, and West Ellesmere's broken hip. That "it doesn't look like a church" is the most innocuous thing that has been said of any of these and a host of other churches.

Although each of the above-mentioned churches has been designed by a reputable architect, I am confident that architectural faults are to be found in all of them. I am equally confident that liturgical faults are also to be found.

Having made that safe admission, I should like to come now to the defence of these "atrocities."

As far as architecture is concerned we are living in a creative age. In other ages of creative architecture the Church invariably led the way. In this twentieth century, in America at any rate, the Church has brought up the rear. The only reason churches today are being forced into new shapes and styles is because the best of the architects refuse now to have anything further to do with imitative or eclectic designs. There can be no creativity without experiment, and in the design of their churches architects have been forced to experiment without too much help from theologians and churchmen. The wonder is that contemporary architecture possesses the theological vitality and the liturgical sensitivity that it does.

Actually, some of the most significant things are coming out of the designs that appear bizarre. A person who seriously studies the layout of Bloordale Church, for example, will be forced to ask some questions about the unity of minister and people in the conduct of worship. The visitor who tries to find the entrance to Yorkminster Church (it was put where it had to be rather than where one would expect to see it!) may be led to cogitate on the church's relationship to its community. West Ellesmere's peculiar communion table flanked by a monstrous pulpit stimulates thought on the nature of the church's ministry of word and sacrament.

It would have been much easier for these congregations to build something prosaic and familiar. And nobody would have been offended. Neither would anyone have given the buildings a second look! By doing the bolder thing, however, these congregations have forced the church into dialogue with the community — which is something that the safer congregations recently have not succeeded in doing. Even those who declaim that "it doesn't look like a church!" admit they know that it is a church and that they are going to have to do some thinking about the looks of a church.

This thinking and questioning is just beginning. Fortunately the discussion in the future is not going to centre around the question "How will the people like it?" but "What is it for?"

• Divorce Entanglements

Through Gothic Windows

By E. GILMOUR SMITH

SOMETIMES our legal theories and religious doctrines about marriage and divorce become desperately complicated by actual events. Jim came back from the war with joy in his heart, for his German bride was soon to follow him to Canada. In eager anticipation he rented an apartment, bought furniture, and made ready. For both of them the war years had brought devastating experiences, but now they could look forward to peace and happiness.

Then a letter came which shattered Jim's mounting joy. His wife wrote that a former fiancé whom she believed had been killed on the eastern front, had returned. He was still deeply in love with her. Now she planned to get a divorce from her Canadian husband, and marry the man whom she had never ceased to love. When word came through that the divorce had been granted, there was nothing for Jim to do but sell the furniture and give up the apartment. Many months of sad adjustment followed.

But in the course of time Jim formed another attachment with a Canadian girl, and plans were again made for marriage. Jim naturally assumed that he could legally marry. He got quite a jolt when he found that the German divorce was not valid in Canada. So his former wife was divorced and free to marry in Germany, but in Canada he himself was legally regarded as a married man.

Through no fault of his own his marriage had gone to pieces. Now when he desired to marry again no licence to remarry would be issued. What should he do? He might at considerable expense and much inconvenience go to one of the states which are notoriously lax in their marriage requirements, and have the ceremony performed. It is unlikely that any objection would have been raised on his return, but strictly speaking this second marriage would not be valid in Canada. Or he might go common law, for that is the way out taken by many who get involved in legal tangles and inflexible church rulings.

Fortunately the way opened when the legal refusal was reversed, and he was granted a licence to re-marry. But the church of his bride would have none of it. The church said in effect, "No matter what the cause of the marriage break-up, or the innocence or guilt of Jim, or the legal permission to re-marry, the church regards you as permanently married to your wife in Germany, and will not give religious sanction to another attempt to achieve the happiness of wedded life and a home."

He did get married, but in another church.

Rev. V. Fiddes

Rev. E. G. Smith

Mrs. E. McKim

Rev. F. H. Muir

• Residence's Role

Dateline: Newfoundland

By ELEANOR McKIM

WHEN I am shopping in downtown St. John's, and I say to a salesgirl, "Send it to the college residence on Long's Hill," she doesn't ask what residence or what number. Everybody knows what residence is on Long's Hill.

The college residence has been a part of St. John's for well over 75 years. The Methodist College was started in 1886 and a residence was built soon after to house the students who came in from the outports. Most of the provincial leaders who are United Church and who came to St. John's for their education, stayed at the college residence; so did their wives.

In fact, many of them met their future wives, here. This, in spite of the fact that the boys were not allowed to speak to the girls in the residence—or outside it, if they were caught. During meals the girls sat on one long table and the boys at another and they weren't supposed even to look at each other.

Things are somewhat relaxed these days, but discipline is still much stricter than in an all-boys or an all-girls residence. This is probably the only co-educational residence in Canada apart from Indian Residential Schools.

Our present building is 68 years old and shows its age. To mainland eyes it is shabby and shows, as one man said, "the Spartan approach."

At present there are 52 students living in, and I sometimes feel like Old Mother Hubbard except that our cupboards are not at all bare. We are blessed with a cook who has been here 20 years and whose meals never taste mass-produced. I won't tell her name in case someone might try to lure her away. Thirty-nine of the students are in the teachers' course at Memorial University, and 13 are secondary school students. Boys are slightly in the majority.

Who can assess the role the residence has played in this island's story? Many of the men who are so rapidly changing the face of Newfoundland today would still be in the fishing boats if the Methodist church had not provided a home for them near a school.

With a budget that hardly ever balanced, the old institution has weathered fires, riots, depressions, epidemics and wars. It is small wonder that she suffers by comparison with the spit and polish buildings that are springing up in St. John's today. None of these Johnny-come-latelies can offer the significance and tradition of the old residence. That is why D. W. K. Dawe, QC, a leading churchman and citizen of St. John's, says, "If I had it to do again and could stay anywhere I liked, regardless of expense, I would stay in the residence—even though the beds still sag in the middle."

Even our prosperity-conditioned young people quickly sense the spirit of the place. One 16-year-old cried for two days with homesickness in September when she saw her room. At Christmas I overheard her say, "I love that old place. There's something about it."

So there is. It's an aura of young vitality, hopes, fear of failure, tears, friendships, questing minds, thumping pianos, high-spirited pranks — all under the wing of the church.

One of these years we shall have to get a new house, because wood and water-pipes won't last forever. But I hope it will be like mother in a new dress. She may look smart and new outside, but inside she will be the same wonderful person we have known all along.

Letter from Japan

By FRANCIS MUIR

THREE people had a birthday recently and our small community had a party for them all on the same night. The general spirit soon became one of complete relaxation and I guess we were all acting up.

• Would-be Actor

One of the party members said jokingly that she thought some of us had missed our calling. She asked what led me to decide for the ministry.

In an instant my mind flashed back to the year 1935 and a minister's study on Collier Street, Barrie, Ont. Before me sat the minister of the United Church, the Rev. E. E. Long.

The Students' Council of the high school had organized a vocational guidance programme, enlisting some of the town doctors, lawyers, ministers, industrialists and teachers. Every student was invited to state his vocational preference on a slip of paper and hand it in.

We had just finished putting on a Gilbert and Sullivan operetta at the high school and I had become convinced I was made of material which Hollywood couldn't do without. On my slip of paper I wrote the one word, "actor." No wonder Dr. Long began to clean his glasses as I sat down.

Our conversation dealt mainly with the requirements of an actor. The longer we talked, the more Hollywood receded into the distance, and June exams reappeared.

I remember asking how it was that he knew so much about an actor. Looking me straight in the eye, he replied, "Because I make it my business to know about everybody." At this I sat back and took another look around. Every wall was lined with books, the old rolled-top desk was loaded with papers. He had stopped in the midst of sermon preparation to talk about being an actor. The writing was in pencil and very, very small.

My eyes moved up over the desk to a picture, the only picture in the room. It was the face of Christ. The interview stopped there.

I never again thought of being an actor, I told my friend at the party.

And no man ever told me to become a minister. Both are callings, but the acoustics in that study happened to be good. ●

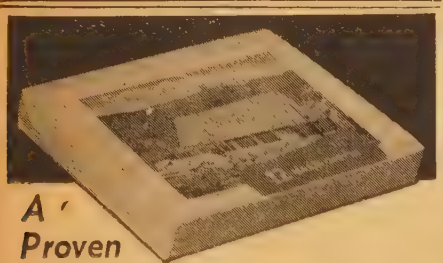
PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your Church, Hospital, School, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars

CANADIAN ART CHINA

Box 261, Collingwood, Ont.



A Proven Money-Maker

NATURAL COLOR

HASTI-NOTES

Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

Natural-Color Christmas Cards

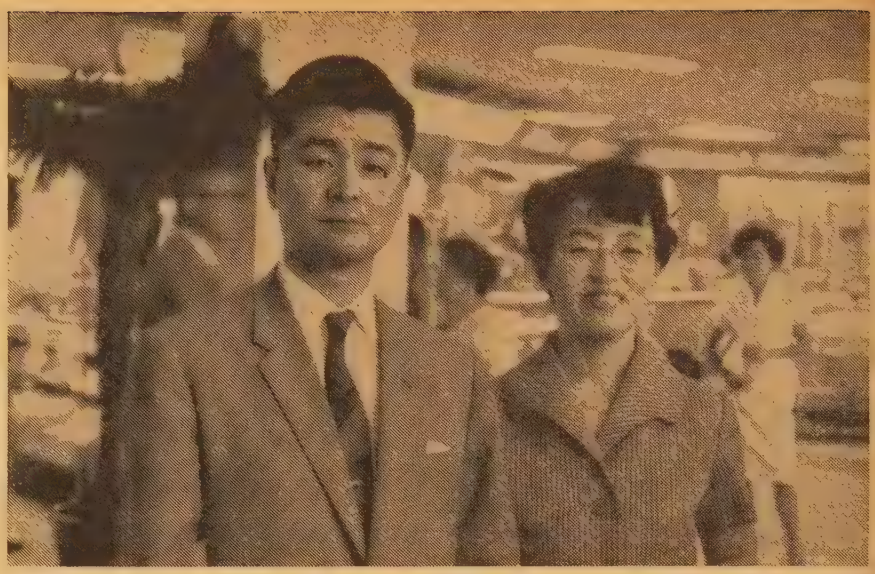
Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED

DRYDEN — ONTARIO

A Canadian product from start to finish.



Last September, Isami said goodbye to Shigako, his bride of six months, at Tokyo airport. He has been at Emmanuel College for a ThM degree.

A Japanese visitor finds

Canadians are Trusting Folk

by ISAMI ENDO*

SINCE coming to Canada to study at Emmanuel College, I have discovered three things I believe are important.

First: I find that you have many ways of worship. I was nurtured in the Congregational tradition where worship is always simple, and I thought that was the only way. But in your Sunday services I have found many ways to worship God. And my eyes have been opened so I cannot deny other ways of worship and that preaching need not always be central.

Second: I catch the reality of the Christian spirit. I was exceedingly surprised to see such trust between persons. I saw many wondrous scenes — newspaper boxes without salesmen, shopping centres without a watchman. Once when I bought books the checker asked, "how much are they?" without checking himself. I am amazed how much people trust each other.

A further surprise was the discovery that the spirit of neighbourly love lives in people. I have many friends in the residence at the college. My first impression was that they were cold, but I gradually found their way of expressing kindness. When I can do something well, they never help, but when I fall and am in trouble, they immediately present their hand to help me, even when I don't know their names. They always are watching over me. Goodness is not a big gesture, but a natural thing. It was a great experience for me to see the spirit of the Good Samaritan in action.

We Japanese cannot be satisfied unless playing the main roles in the play, but a Canadian seems to be satisfied to be in the audience.

Third: I have been studying my major course, namely New Testament, at Emmanuel College. I must thank the Board of Overseas Missions who helped me to buy books and commentaries which are so necessary for a minister's work. In Japan I could not buy these even when they were needed because of the pastor's low salary. I'm now trying to buy the necessary commentaries for my ministerial work in Japan. I think that they will help my work as an expository preacher.

If the board would allow it I would like to come back after ten years to get some fresh theology and more new books.

**The Rev. Isami Endo, BA, BD, is a Japanese minister studying at Emmanuel College, Toronto, on a scholarship granted by the Overseas Mission Board of the United Church.*

APEX REPRINTS

Meditations for Women

Jean Beaven Abernethy, editor. "One of the best volumes of meditations that we have seen in a long time." —*Pulpit Digest* 384 pages **69c**

Ten Rules for Living

Clovis G. Chappell. "The messages come to close grips with modern life."—*The Review and Expositor.* "It is inspiring to read . . . fresh, vital."—*Church Management*
176 pages **95c**

The Evening Altar

Carl Wallace Petty. Sixteen stimulating meditations, dealing with such topics as Faith, Hope, Fear, and Success. An abundant source of illustrative passages.
192 pages **69c**

Sermons For Special Days

Charles M. Crowe. "A sourcebook of sermon material for special days." —*The Pulpit.* "Valuable, rich, and usable materials . . . for special days."—*Watchman Examiner*
176 pages **95c**

Spiritual Hilltops

Ralph Spaulding Cushman. Dr. Cushman was "a great preacher, . . . a poet of no mean ability. Almost every page contains one of his gems."—*Church Management*
160 pages **69c**

Peter and His Lord

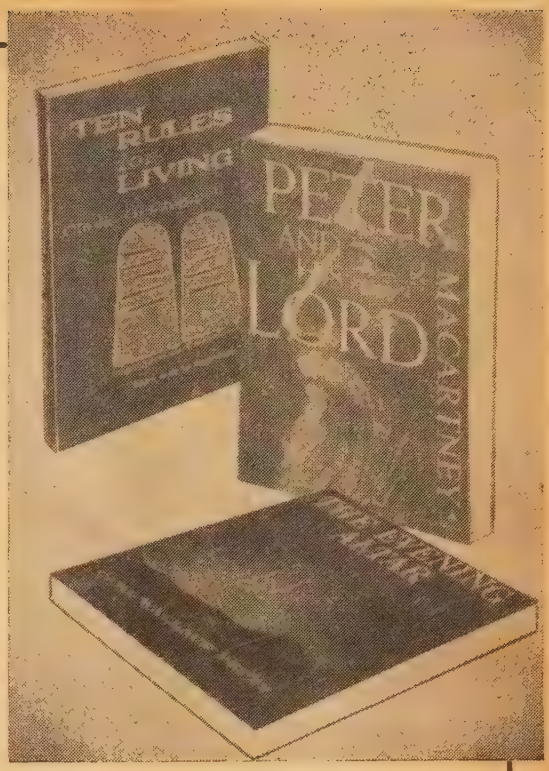
Clarence E. Macartney. "An inductive biography of a many-sided man, a sturdy and great man. The reader is . . . aware of the proximity of Peter to Christ."—*Pulpit Digest*
248 pages **95c**

Riches of the Kingdom

Grace Noll Crowell. "Mrs. Crowell's keen insight . . . is . . . demonstrated in this choice collection of 25 meditations." — *Watchman Examiner* 128 pages **69c**

There Are Sermons in Stories

William L. Stidger. "A collection of worthwhile stories which can be used in the pulpit . . . of great value to anyone who makes speeches."—*Church Management*
152 pages **95c**



Order from your bookstore

Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

friendly...

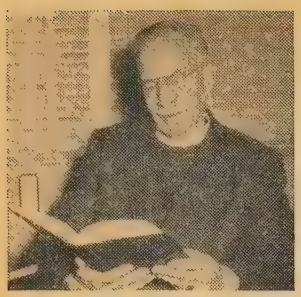
efficient...

people make the difference at

THE TORONTO-DOMINION BANK

THE BANK THAT LOOKS AHEAD

J-9441



Dr. McLeod speaking

AT our reception in Owen Sound, my home place, the ministers of the Anglican churches were present. The bells of St. George's had been blending with "the mellow lin-lan-lone" from the other belfries at the time for evening worship. So I had many thoughts about our oneness, and my mind went back to yesterday.

Canon Harding Priest was a well-known and greatly beloved leader, east and west, in the Anglican Church in Canada. He was well known in the field of Christian education. When he moved west I saw him officially and otherwise — especially otherwise.

He and I grew up in Owen Sound and went at the same time to Hill Street School, now Strathcona, and the Collegiate. His father was a grocer with a fine store on the main thoroughfare. Harding's home and mine lay in the same direction from school. Often a delivery van of his father's would come along and both of us would get in and ride with Joe Bannan, the driver (there were horses in those days). Joe Bannan was a Roman Catholic whose solicitous care for his aged mother was well known in the city.

So—we were three—but there was a unity—the need of groceries for all—the comfortable savour of bread, flour, sugar, tea and spices in the van — the faithful horses cocking ears back to hear our conversation—the roll of the wheels, and the sheer joy of life.

I thought of it in the time of the ringing of the bells. When Harding and I went back to conduct the centenary of our old school a few years ago, we did not discuss the episcopacy or a "mutually acceptable ministry"; we both remembered the valley and the bells and we both knew Joe Bannan.

As to the unity of Christians, let the reader take it from there.

MINISTER AND FAMILY

(*Continued from page 9*)

phone at 3 a.m. one Sunday. Would he please come to settle a family quarrel? He knew the family and had tried to deal with their quarrels on other occasions.

"Mrs. . . . . ," he said wearily, "it is 3 a.m. and I have three services tomorrow. You can settle this quarrel without my help. My advice to you is to make your peace and get to bed."

Mrs. Watt, too, had her share of troubled callers, and for those whose troubles were of their own making, John Watt had scant sympathy.

"Look at her," he exploded one afternoon as a young woman stepped lightly out the manse gateway. "There she goes as free as the breeze. She's left all her troubles on your shoulders!"

But to those whose troubles were real, John Watt brought what help he could. If he remembers any of these occasions himself, he does not speak of them. His friends recount them with pride and affection.

One day while visiting a family he asked the father why he never came to church. The man honestly told him he had no shoes. Mr. Watt had two pair. Later in the day he took one pair to the shoemaker for repairs, and he gave them to the man with none.

Seldom used car

Even his family was shared. The older children, for a while, took turns staying at night with a recently widowed member of the congregation at Long Branch. Both her son and husband had died during Mr. Watt's ministry, and John Watt knew her great loneliness.

In all his pastoral travels, Mr. Watt travelled very few miles by car. It was a team of buckskin bronchos that carried him over the prairie at Griswold, Man., and at Burgoyne, Ont., in winter he pulled on fur gauntlets over his big coat, tucked himself and the charcoal footwarmer under a buffalo robe, and set off with a team and cutter to drive the six miles to Dunblane. At Allandale he bought a bicycle, and for years cycled or walked on his pastoral rounds.

At Grimsby he had a car, but it was wartime then and gas was rationed, and, once again, he walked. He said he couldn't afford to drive his car, but some suspected that he saved his ration coupons so that his three boys, then in the Air Force, could drive the car when they were home on leave. "But it did not keep him from seeing his people," records a Grimsby correspondent.

"I think two words describe Mr. Watt perfectly—gentleness and firmness," says one of John Watt's friends. This woman, who was a small girl in Burgoyne when John Watt was the minister, remembers her father agonizing over the fact that Mr. Watt had to preach a certain sermon, because he was such a gentle man and this sermon took great courage and determination.

He was at Long Branch during the depression and most of the men in this industrial suburb of Toronto were unemployed. A bakery store in the district offered to bake a huge Christmas cake and raffle it for the benefit of the church. Mr. Watt thanked them and added: "We do need money very badly but we cannot accept it from a lottery."

Even cut salary not raised

Because his church had so little money, John Watt appeared before his board in 1934 to request a salary cut. His salary was reduced from $1,800 to $1,665, but the record shows that in 1934 Long Branch raised a total of only $1,566 for all local purposes and received no grant from the Home Missions Board. All through this difficult time he fed and clothed his own seven children, while pails of his coal and baskets of his food found their way to other families whose resources were even more meagre.

His firmness was never more apparent than at the time of Church Union. As a Presbyterian he believed strongly in union. His experience on the prairies had convinced him of its necessity. He was at Allandale when the vote was taken. He, himself, had voted to come into Union and his congregation was apparently ready to do the same. However, a Presbyterian speaker from Toronto visited Allandale just before the vote and addressed a meeting of the congregation at which John Watt was not present. The congregation decided not to go into Union and within 24 hours John Watt resigned. He had a wife, seven children, less than $50 in the bank and an uncertain future in a new church which had plenty of ministers.

Within a week he received a call to act as pastor of those Presbyterians in Barrie who were entering the Union and who had decided to worship with Collier Street Methodist Church until the United Church came into being on June 10, 1925. A vacant, furnished house in Barrie was offered to the Watt family and they lived there happily until the following July, when Mr. Watt was called to Burk's Falls.

It was in Allandale that he was introduced to the unique hobby which he pursued with outstanding success until his retirement in 1947. In a pen behind

(*Continued on page 25*)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Our minister looks after four churches. He says the presbytery told him to. We think he has enough to do to look after ours, and that the presbytery has no business going against our wishes. Are we wrong?

A. Yes.

Q. We are parents, not members of the church. Frankly we aren't willing to make vows of church membership, but we would like our children baptized. We agree with the minister who tells us that the promises we would make when having the children baptized would be almost the same as those made when joining the church. Is there any way to arrange this?

A. Yes. If you can find Christians to whom you are willing to surrender the religious training of your children, and who are ready to make and keep the vows required, they may become "sponsors" or "guardians in the Christian faith." But we remind you that it is a difficult job for such persons to rear your children as Christians in your non-Christian home. The United Church believes that parents ought to be the ones who take the vows.

Q. What should a minister do when he is asked to take a minor part in a marriage ceremony performed in his own church at which another minister has been invited to officiate?

A. We think he should act quietly, or some poor little bride will have vivid memories of a wedding marred by an unseemly row over ministerial ethics. But he should let his brother know that it is improper to accept an invitation to officiate in another church without such invitation being given or confirmed by the minister-in-charge.

Q. We have a wonderful minister —getting a little old now—and loved by us all. However, he has one fault that is embarrassing, and which seems to be getting worse. He has a few favourite hymns that we sing over and over and over. When "What a Friend We Have in Jesus" is announced on Sunday morning, a tolerant smile passes over the congregation, and the young people are beginning to treat this as a joke. What can we do? Don't tell us it's the responsibility of the Session. There's not an elder in the lot who would say a word that might hurt our minister's feelings.

A. Well it *is* a Session responsibility, and we would think if two or three wise persons got together, they could handle this with tact. Every minister who chooses hymns for his services should keep a list. What about your organist?

Q. I would like to know if there is a book that explains each book of the Bible?

A. Yes, there are a great many commentaries. There are whole sets and also single volumes. One of the best single volumes dealing with all the books of the Bible is: *The Holy Scriptures* by Robert Dentan (Seabury Press, $2.50).

Q. Why do so many teenage girls get "crushes" on ministers?

A. One of our friends who claims to have read a book, tells us that it is natural for girls in their tender teens to pick on a "safe" older man to become an object of remote controlled affection — school teachers, ministers, respected friends of the family. Someone who seems certain not to reciprocate the affection in the same way, but will not laugh or rebuke—may become the innocent, and we trust, understanding, victim of such a one-way romance.

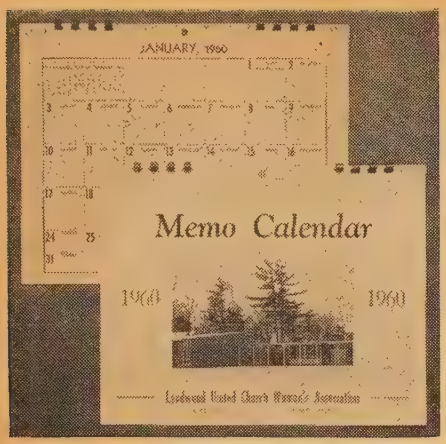
For Quality
CHURCH GOWNS
that are new and different
write **D. MILNE**
CLERICAL SUPPLIES
463 St. Catherine St. West, Montreal

Albert College
CO-EDUCATIONAL
Founded 1857
A sound cultural education in a Christian environment.
GRADES IX TO XIII • SECRETARIAL, BUSINESS, CULTURAL COURSES • MUSIC AND DRAMA • ALL FORMS OF PHYSICAL RECREATION

For complete information and illustrated prospectus, please write to:
REV. A. E. MACKENZIE, B.A., D.D., PRINCIPAL, ALBERT COLLEGE, BELLEVILLE, ONTARIO, CANADA.

J. M. L. Pratte Society Inc.

PIPE ORGANS
FROM HOLLAND
QUALITY— *THE FINEST*
SERVICE— *IMMEDIATE*
QUOTATIONS— *CONTACT*
Society Pratte
ONTARIO DIVISION
10 CATHARINE ST. N.
HAMILTON
JA 2-3463
REPRESENTATIVES WANTED



Need Money for Your Association

Memo Calendars sell easy and are easily financed — $15.00 to $19.00 per 100

Order now – Shipped in September – Pay later

Sample copy 35c or 3 for $1.00

WRITE FOR CIRCULAR

WAVERLEY PRESS CO. LIMITED

1860 QUEEN ST. EAST, TORONTO 8

HIGHER PAY?

$ Put yourself in line for a better job—higher pay! Shaw Home Study Business Training assures you of rapid progress. Individual guidance by qualified Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORTHAND, TYPEWRITING, AND ALL COMMERCIAL SUBJECTS, plus SHORT STORY WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on Shaw School Home Study Training Write $

DEPT. O

SHAW Schools

HEAD OFFICE
55 CHARLES ST. W., TORONTO 5

Wilcox CHANGEABLE SIGNS

MANUFACTURERS OF CHANGEABLE LETTER ILLUMINATED

CHURCH BOARDS

ALSO NON-ILLUMINATED GOLD LEAFED AND PAINTED CHURCH BOARDS MADE TO ORDER

EVERYTHING IN SIGNS

WILCOX SIGN CO.-301 KING ST. W.-TORONTO

EM. 3-9459

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

AUDREY McKIM'S fourth book for children, *Thorny's Hideaway*, has just come in for review from Nelson's ($2.95) and already *World Friends* editor is working on another. *Thorny's Hideaway* is set on a ranch in Alberta, the author's home province; the next one, in Toronto.

Miss McKim

Miss McKim, who was a teacher before coming to Eastern Canada to take over as editor of the children's magazine for the Woman's Missionary Society, keeps in close touch with her readers through correspondence and knows what they like. A review of this newest book will appear shortly.

The latest monthly list of recent books recommended by the staff of Toronto Public Libraries contains not a single novel. We've been noticing that more people are now looking at the books on the non-fiction racks placed in the most accessible position in our neighbourhood library. There is a new biography on George Eliot; memories of a girlhood during the Russian revolution; "lively, very un-Victorian letters of the Victorian Lady Jebb"; Essays on Algeria; a new collection of Canadian folk songs; and a book on a great discovery in the live sciences.

We expect to attend the Canadian Conference on the Arts in Toronto and hope to have something to tell in the next issue about the discussion on books and Canadian literature in general.

The New Party

By Stanley Knowles. (McClelland & Stewart, $3.50 (cloth), $2.50 (paper).)

Reviewed by J. H. Arnup.

This is an important book and one that bids fair to exercise a considerable influence on our Canadian life.

The author begins with the premise that the Canadian Parliament is dependent for its proper functioning upon the existence of political parties sufficiently distinctive to give the Canadian people a real choice between them. On the contrary, he finds the Conservative and Liberal parties as much alike as Tweedledum and Tweedledee. The New Party, he says, will offer a set of ideas and policies sufficiently different to restore to the people the right of choice now denied them.

There follows a political history of the Canadian Labour movement, with what was to me a surprisingly idealistic interpretation of the objectives and motivating impulses of organized labour. This led up to a recital of the "proud record" of the Co-operative Commonwealth Federation (CCF). Most of the advanced social legislation of the past few decades is attributed to the influence and agitation of this party, formed in 1932.

In 1958 the CLC and the CCF, in their respective national conventions assembled, endorsed the idea of a New Party, and set up a joint committee to implement their resolutions. After two years of widespread group study, the two conventions again enthusiastically endorsed the proposal and instructed the joint committee to prepare for a founding convention in July, 1961.

Meanwhile, across Canada there are being held almost countless local conventions, councils, seminars and study groups to interest farmers and small business men, both French and English, together with professional men and women, to the end that the New Party may be broad-based in the life of the people of Canada.

At the heart of the book there is included in full the **Study Paper of 1960** which sets forth in detail the objectives and basic ideas upon which rests the programme of the New Party. Too long to quote, it will repay careful reading. The volume closes with a list of criticisms and Mr. Knowles' careful replies.

According to my observation, the word "socialism" occurs only once in the whole book and then only in an indirect reference. This may have some significance.

The Liturgical Renewal of the Church

Edited by Massey Hamilton Shepherd. (Oxford. $3.25)

Reviewed by Richard H. N. Davidson.

Five of the six authors of this collection of essays are Anglicans, the sixth is a

(*Continued on page 24*)

• GOOD BOOKS • NEW BOOKS • BARGAIN BOOKS •
• OFFICIAL PROGRAM AND STUDY BOOKS •

At Your Conference Book Display

RETAIL DIVISION
BOARD OF PUBLICATION

LITERATURE DISTRIBUTION
BOARD OF INFORMATION AND STEWARDSHIP

Victor and Victim

by J. S. Whale — Reviewed by George Johnston

(Macmillan—$4.)

This book consists essentially of lectures, written up and enlarged. After an essay on Time in Greek, Hebrew, and New Testament thought, Dr. Whale proceeds to examine three of the most significant ways of elucidating the Christian answer to the question, Why did Jesus die?

He died to conquer the powers of evil, sin, and death, and thus bring assurance of a universe to be wholly restored to its perfection (Eph. 1: 10). This view was presented by Irenaeus of Lyons in the late second century, but Irenaeus's theology is not mentioned.

Christ offered himself as the perfect and therefore final sacrifice for the atonement of sins; but in him God the Holy One is uniquely present, so that the satisfaction is in reality the Father's "self-satisfaction" (p. 78). In recent times, Hicks has revived this theory, and it is, of course, long current in Catholic and Orthodox circles. Such systematic treatments, however, do not receive Mr. Whale's attention.

The classic theory

Christ for us became a criminal. Like Isaiah's suffering servant he was counted among transgressors, he bore their guilt and carried their punishment. "He was made sin for us," said St. Paul. This is the "classic theory" of the atonement, and in our time it has been carefully discussed by Macaulay, Leon Morris, and Paul Van Buren. Their works will not be found examined and evaluated by Whale.

It is surely a pity that a volume with the sub-title, "The Christian Doctrine of Redemption," should pay such little attention to some of the more important treatments of that doctrine. Whale is very much Whale in this book: full of quotations from his favourite authors (Dodd, Luther, T. W. Manson, and others), with a larding of Latin and German. But we are often disappointed that the result is "thin". Thus the concept of Sin appears on pp. 45-46, 151-152, with no development of the theme. Strange in a discussion of human Redemption!

More than metaphor

The second set of four chapters reads like a long appendix. Here the author affirms the scandal of the Christian claim that eternal God was in the historical man Jesus (cf. ch. 1). He stresses the idea of the Church as the resurrected or spiritual Body of Christ, inclining to agree with Bishop John Robinson as against Ernest Best that the "Body" really is the Body of Christ, and that Paul's language means a lot more than metaphor. For some reason, he has accepted from R. P. Casey the odd notion that Baptism, the Church, the Eucharist, and Christian Marriage are "the four sacraments of St. Paul." He even says that "Christ himself is the perfect and supreme sacrament" (p. 125). This is sheer confusion. Christ is the incarnation of God; a sacrament is a "means of grace," an instrument or personal agency through which Christ and the Spirit reach the worshipper and make effective contact with him. There is no incarnation in any of the sacraments, so far as I can understand the New Testament, or the Reformed Theology which Dr. Whale usually expounds.

Not sufficient answer

There are other places where I should have liked to see more careful treatment. It is all very well to insist that the N.T. writers believed in the existence of Satan, evil spirits, and good angels. That is not sufficient to answer the question, Is their belief "true"? Is our modern idea of "the demonic" (à la Tillich, for example) the same as the ancient idea of a Kingdom of Satan? If Christ has conquered the evil powers, how can 1 John 5: 19 still assert that "the whole world lies in (the power of) the Evil One?" Why do we go on praying, "Deliver us from the Evil One"? Christ has set us free, we are told. The new Israel has risen with Christ. But is this so? Paul's words in Romans 6 point to a future consummation when we shall indeed be free and the People of God will have been raised from death. I know there is paradox in Paul, in Christian theology, and in Whale, at this point. I would like to see better exposition of the meaning of our life "in faith" and its relation to the "hope" of redemption (Rom. 8: 23, 24). We are still groaning in hope, even in this day of the astronaut in space!

Does little probing

I should also have wished for deeper probing of the terrible mystery of Christ the criminal who bears the penal sufferings in his own body on the tree. A. B. Macaulay tried to do that, as did James Denney. This volume really does little probing.

Footnote numbers are reversed on p. 3; corrections are required on pp. 10 (laws for law's), 78 (orthdox), and 115 *Testament* should be plural).

Taken as occasional lectures by a master of oratorical English, this book will please many readers; and it does have good things! Taken as a treatment of the doctrine of the Atonement, it is often disappointing. ●

DOES IT EXPRESS YOUR CONCERN FOR AND FAITH IN THE CHRISTIAN CHURCH?

Does some clause of your Will bear fitting and lasting testimony that you are on the Christian side?

A bequest to the United Church will help support and strengthen the ministries and further the interests of God's Kingdom.

You have a golden—and practical — opportunity to share in Christ's cause by bequeathing to His Church a part of the estate God has enabled you to acquire.

Let your Will express your faith

For further particulars write

THE TREASURER,
THE UNITED CHURCH OF CANADA
85 St. Clair Ave. E.
Toronto 7, Ont.

Devotions Make a Difference

. . . in your family and personal life. Daily devotions, as found in THE UPPER ROOM, can open the doorway to spiritual satisfaction, more meaningful Christian experiences, and true family unity.

Write for your copy of THE UPPER ROOM today. Single copy, 15¢. Bi-monthly subscriptions — 1 year - $1, 3 years - $2. Ten or more copies to one address, 7¢ each. Address

Dept. 5

The Upper Room

The world's most widely used devotional guide

38 Editions — 32 Languages

1908 Grand Avenue Nashville 5, Tenn.

Aid in Christ's work...

THE DOLLARS YOU GIVE WILL BRING YOU LIFETIME INCOME WITH CONTENTMENT

An Annuity gift enables you to become a partner in the Christian adventures of our missionaries—in marine missions—an African nursery—and many other enterprises at Home and Abroad.

An Annuity gift also assures you a life income based on rates from 4.3% to 8% according to your present age. Or a life income for two persons may be provided at a rate according to their ages.

THE TREASURER,
THE UNITED CHURCH OF CANADA,
85 St. Clair Ave. E., Toronto 7, Ont.

Dear Sir — Please send me complete information about the Annuity plan of the Church

Name .....

Address .....

(*Continued from page 22*)

Lutheran. Their survey of recent liturgical movements in the western communions is coloured not only by their denominational affiliation but also by the particular liturgical interests of the individual author.

People raised in the Reformed tradition believe that a Church contains furniture in addition to the Holy Table. There is a lectern with a Bible; there is a pulpit from which the Word is preached; there is a font at which people are received into membership. If the liturgy is not concerned with these furnishings why are they placed in the Church?

Dr. Shepherd's essay on the liturgical movement in the Roman Church is an excellent introduction for anyone who has not read about it. His essay is like the others, stimulating and yet not in itself satisfying.

Dr. Hap

By Clara Heintz Bourke — as told to Adele Commandini. (Longmans Green, $5.25.)

Reviewed by A. J. Wilson.

This is a story of adventure, and dedication to a cause, hard to surpass.

At 18 years of age, Clara Heintz of Los Angeles was unwell, and the doctor advised a change of environment. The opportunity came for her to spend a year in Alaska, assisting a deaconess in a small mission hospital; she stayed 30 years. Shortly after Clara came to the hospital a recent medical graduate arrived. He had dedicated his life to the care and health of Eskimos and Indians. Clara and Dr. Bourke were in due time married. The book describes their life's work in a primitive society, among people, most of whom resented their intrusion. There were dangers from snow and floods from 50 below zero weather, from animals, from ignorant and superstitious people. How these were met and overcome, and how the community was changed to a loyal, law-abiding group is told with moving and vivid detail.

Between God and Man
The Essential Bible

Selected and arranged by Joseph McCulloch. (Nelson Foster & Scott Ltd. Toronto. $5.50.)

Reviewed by R. C. Chalmers.

Mr. McCulloch is a minister of the Church of England who has had a large amount of experience in broadcasting about the Bible on radio and television. Out of this experience he takes "the glorious wording of the Authorized version, and selected those passages which convey the heart of the Bible's message arranging them in natural order, and linking them with a minimum of comment needed to underline their developing theme.

This book is arranged in three parts: The Pillar of Fire, The Shadow of the Almighty, and The Dayspring From on High. These parts have been subdivided again into a total of thirty chapters, and the various sub-sections are well indicated. One of the most enlightening portions of the book is the introduction to each chapter.

There is no doubt that "The Essential Bible" will prove its worth.

MINISTER AND FAMILY

(*Continued from page 20*)

he manse he kept pigeons, and they became for him a solace and a refuge. If a sermon didn't go well, or somebody said something nasty, or something upset him at the door, he went home and went among his pigeons while Mrs. Watt got dinner ready. Sometimes on a Saturday night he sat with his pigeons while he went over his sermon, and some of his best counselling was done while he and a visitor chatted in the pigeon pen.

In some ways, he said, he liked pigeons better than people. And they were more moral than people. When they paired they stuck to their mates.

Mrs. Watt never warmed to the pigeons. Her maternal heart was hurt by the fact that they killed their young. But the boys enjoyed the pigeons and when father began showing his pigeons at fairs and winning prizes, the whole family basked in his success. Everybody was in a hurry to get to the Canadian National Exhibition or to the Royal Winter Fair to see if Dad's pigeons had won any prizes.

Regularly they did win prizes, too—thirds and seconds for a while, and then firsts, and finally, in 1931, the grand championship in the magpie class. This was a proud moment for the Watt family. A pigeon fancier in Detroit offered to buy the champion for a good price, but Mr. Watt decided not to sell.

One morning, soon after this, John Watt went out to feed his pigeons and came in looking shocked and dejected. His pigeon pen had been robbed during the night. The police chief in Long Branch was notified, and by a stroke of genius sped immediately to the St. Lawrence Market. Just as he had guessed, there were the pigeons on sale at the market. All the pigeons were recovered except one. The grand champion had been sold for 25 cents for pie.

Those who recall his ministry find it difficult to think of John Watt apart from his wife, Edith. Referring to the newspaper error which read, "The welding will take place at St. James' Church . . .", a minister who knows the Watts adds: "Mr. and Mrs. Watt were truly welded together in the holy estate of matrimony."

John Watt and Edith Barber met at high school in Walkerton. While John attended university Edith taught school, and in 1907 they were married. In the years that followed, Mrs. Watt raised five boys and two girls, besides taking part in the congregational life of each of her husband's parishes, and this on a salary that reached its peak of $2,400 just before John Watt retired.

"Somehow one never thought of money in connection with the Watt home." So says a woman who was once a child in Burgoyne. "It was a place of love and service where even children found home-baked bread and fresh plum jam made from manse trees, and always plenty of good talk." And the child who ate the bread and jam and heard the good talk joined the church at 11 years of age because of the combined witness of John Watt's preaching and Edith and John Watt's home life.

Edith Watt was one of the early CGIT leaders, and she was, and still is, especially concerned about the work of the Woman's Missionary Society. It pleases her to know that in Trinity United Church at Grimsby there is the

(*Continued on page 28*)

THE MUSIC MAKERS' CORNER

by Fred. J. Howard

IT seems very wicked to write about homework in spring. Perhaps the two little girls were right when they agreed that Santa Claus and the devil were not real people but just dad.

However, while birds are singing, bees humming, the countryside growing more beautiful every day, baseball games after school, approach of the picnic season, there are teachers who expect homework to be done. We didn't have it in my school days. Regularity at school and perfect attention took its place. We had no viruses to torment us, and there were no half-holidays.

This afternoon two little maids from Grade VI came in to see me. One was soon busy with a page of arithmetic, and I watched her write a line of successive steps to find 5/8 of 640. She continued down the page with similar problems, forgetting all about time, and was five minutes late for her violin lesson. The other girl told me she does her homework according to a plan which I gave her last year: 30 minutes of private study in her own room, then six cookies and some milk. If she has extra homework, then 30 minutes more and some cookies and milk. She really doesn't need the refreshments but she likes my formula for getting things done.

Homework in spring goes best on a rainy evening. Never do more than 30 minutes at a stretch, then break away for ten minutes and do something different; you may have a frolic with your dog, some fun with your parents, a run-about with your school chums if they are near by.

Memorial Stained Glass Windows
LUXFER STUDIOS
162 PARLIAMENT STREET-TORONTO

INSTITUT FRANCAIS
SUPERVISED STUDY PERIODS
BILINGUAL INSTRUCTION
CO-EDUCATIONAL
RESIDENTIAL
Operated by
*The Board of Home Missions
*The United Church of Canada
Grades I to XI — Moderate Fees
FALL TERM OPENS
MONDAY, SEPTEMBER 11th, 1961
For full particulars write or phone
MISS REGINA BOUCHER
*MIssion 5-8309
12625 Notre Dame Street East
La Pointe-aux-Trembles, Que.

GOWNS
PULPIT & CHOIR
MORTARBOARDS
HARCOURTS
Limited
70-72 Wellington St. W., TORONTO - EM. 4-4408

(ADVERTISEMENT)

Announcement

Christian people from various Canadian Churches are being drawn closer together and inspired to witness for Christ, whilst scores of fringe people and outsiders are committing themselves fully to Christ through the Mission to Canada Rallies being conducted by Tom Rees and his party from England.

Although every economy is being practised, the expenses of this nation-wide Mission are necessarily heavy. This work is entirely a venture of faith. The missioners have no guarantors or reserve funds, but are entirely depending upon God to open the hearts of Christian people in Canada to share with them the expenses involved. Although the collections are generous, they are nowhere near meeting the overall expenses.

Christian people are invited to send their gifts to the Mission to Canada, 227 Bloor Street East, Toronto 5, Ontario. Receipts will gladly be sent for tax purposes, and audited accounts will be available on request at the close of the Mission.

About People and Places

M and M Shows 13.2% Increase

At May 5, the **Missionary and Maintenance Department** reported an increase of 13.2% in contributions. The total was $1,817,159 for 1961; last year's givings at this date were $1,605,537. Below are amounts received from the conferences, the 1960 totals in brackets:

Newfoundland, $19,680 ($16,928); Maritimes, $143,317 ($126,058); Montreal and Ottawa, $171,253 ($149,477); Bay of Quinte, $141,912 ($126,065); Toronto, $372,006 ($330,619); Hamilton, $269,209 ($239,625); London, $215,338 ($199,957); Manitoba, $112,972 ($99,831); Saskatchewan, $107,046 ($89,998); Alberta, $137,908 ($99,944); British Columbia, $120,249 ($110,918); Donations, $6,269 ($16,109); One Dollar Club ($8).

More New DD's

Four more United Church ministers added DD after their names, following three convocations last month.

The Rev. D. D. Gaynor of Wall St. Church, Brockville, and the Rev. Norman Rawson received honorary Doctor of Divinity degrees from Queen's Theological College.

Union College of British Columbia presented a DD to the Rev. John Grant, Ryerson Press editor and a former member of the college faculty.

Mount Allison University, Sackville, N.B., presented a DD to the Rev. James A. Fraser, associate secretary of the Pension Department. Honorary doctorates were presented to six others, including Premier Louis Robichaud.

Was Man of Many Talents

The **Rev. Dr. Claris Edwin Silcox,** authority on church union, doughty fighter in the area of religious education, lecturer and writer, died suddenly while attending a meeting in Toronto on May 9. He was born in Embro, Ont., and grew up within the Congregational church in which his family played an important part. Following graduation from the University of Toronto he attended universities in the United States and was ordained by the Congregational Church there. It was, however, as a member of the Institute of Social and Religious Research that he returned to write his book "Church Union in Canada."

He was always interested in the United Church and the church paper, for which over the years he wrote many articles and was one of its most outstanding book reviewers. He played an important part in the recent controversy over religious education in the schools.

Women Make History

History was made in the United Church last month when a woman was named a board chairman and the first women secretaries of General Council were appointed. **Mrs. J. D. H. Hutchinson** is the chairman, **Miss Anne I. Ward,** secretary, and **Miss Beatrice Wilson,** associate secretary, of the new Board of Women.

"Women are taking their place in the church as persons, not as women," Dr. Long, secretary of General Council, said in announcing the appointments. "The two secretaries are officers of the church on the same basis as present officers."

Mrs. Hutchinson is a Maritimer, born in Truro, N.S. She is a graduate of Dalhousie University, lived in Halifax and Montreal before moving to Toronto and the Student Christian Movement. She received her diploma in theology from Emmanuel College in 1938, was principal of the United Church Training School from 1945 to 1954 and has continued to teach New Testament in that institution. She is an elder in St. Luke's Church.

Miss Ward is a native of London, Ont., a graduate in arts from the University of Western Ontario, the Toronto Conservatory of Music and The United Church Training School. She was commissioned as a missionary to China in 1930 and remained until 1951. In 1952 she was appointed general secretary of the Dominion Board, Woman's Missionary Society.

Miss Wilson was born in Bolton, Ont., is a graduate of the University of Toronto and The United Church Training School. She has taught school, been a director of religious education in two congregations, and was executive director of St. Christopher House, Toronto, for 10 years until 1953, when she became executive secretary of the Dominion Council Woman's Association.

The new appointments become effective January 1, 1962.

Homewood

Anne Ward, Jean Hutchinson and Beatrice Wilson of the new Board of Women
(*see story "Women Make History"*)

Send Ministers to England

The **Gowland Industrial Missions** to Canada under United Church auspices have been so successful that the Board of Evangelism and Social Service at its annual meeting decided to send a team of interested ministers to England to take an intensive four-week course under Dr. Gowland at Luton Industrial College. Led by Associate Secretary, the **Rev. Robert Christie** the team will include the Rev. W. More, Vancouver, Rev. C. H. Forsyth, Winnipeg, Rev. W. C. Smith, Toronto, Rev. R. Wright, Welland, and the Rev. W. Clarke MacDonald, Sydney. They left in May.

On their return to Canada these ministers will give leadership in industrial pastoral charges.

Smyth Goes to Ottawa

The **Rev. Gordon C. Smyth,** minister of Yonge St. United Church, Toronto, since 1949, has accepted a call to Parkdale United Church, Ottawa, to succeed the Rev. Dr. Norman Coll who is retiring in June.

103 New Ministers

One hundred and three new ministers were graduated last month from the United Church's eight theological colleges. Eighty-six of them will go to Home Mission Board - supported charges; the others will go on to post-graduate studies.

The largest graduating class was at Pine Hill Divinity Hall, Halifax, with 29 candidates for ordination. The smallest was at St. Andrew's College, Saskatoon, with four.

Montreal's **United Theological College** graduated ten, including one woman. Diplomas went to: W. B. Ball, Miss E. M. Carr, S. A. Hewlett, F. H. LeGras, W. R. Martila, D. M. S. Matheson, C. J. McLaughlin, T. Petroczy, H. M. Rumscheidt and R. M. Young.

At **Emmanuel College,** Toronto, diplomas were presented to: David R. Allan, Lawrence A. Beech, Douglas H. Brown, John R. Carbert, Gordon M. Craig, John Cruxton, George R. Doney, Melvin C. Gilbert, James R. Grant, James A. Lawson, Charles W. Lewis, Joseph G. McEachern, Daniel E. Manning, Ken Matsugu, Harvey K. Murphy, Paul W. Newman, William P. Piercy, Virgil A. Plager, Eric G. Pullam, Bruce D. Roberts, James B. Small, Harry D. B. Tomlinson.

Queen's Theological College graduated 17. Those receiving diplomas were: George G. Ambury, Allan J. Barnes, George R. Cardy, Arturo R. Chacon, John H. Griffen, Percy K. Hawkes, William E. Henderson, Gordon H. Hoult, Lawrence N. Leafloor, John M. Metson, Paul M. Packman, George F. Saunders, John D. Staples, Malcolm D. Stienberg, John P. Weese, James F. Widdowson, and William C. Woodbury.

Receiving diplomas at **Pine Hill** were: Douglas Best, Carman G. Burns, George B. Butt, George G. Davidson, David C. Estey, John P. Fraser, Kimball W. Fraser, Craig B. Fry, William E. Grant, David H. Hamilton, John C. Hilborn, Johannes A. Huntjens, Leonard A. Kempton, Harold R. King, Eric L. LeDrew, Gordon E. MacDermid, David S. H. MacDonald, Neil F. MacDonald, Stanley E. McKillop, Ian F. MacLean, Kenley M. MacNeill,

Kelvin B. Passmore, Kenneth W. Penney, Miss Geraldine G. Reid, Robert O. Scrivens, Robert M. Shaw, Leslie H. Sutcliffe, David A. Whiston, Wilfred H. Wilson.

United College, Winnipeg, graduated Mellow B. Bewell, William C. Christie, Fred J. Markowsky, Donald K. McNeill, and Harry C. Macpherson.

The graduates of **St. Andrew's College,** Saskatoon, were: Ronald M. Evans, John R. Morrison, C. Barrie Roberts, and Terrance Storey.

St. Stephen's College, Edmonton, graduated Darryl J. Auten, John M. Davidson, Cornelius K. Hessels, Lyle B. Jones, Howard J. Munro, and Clifford H. Parkes.

Those receiving diplomas from **Union College of B.C.** were: William R. Bell, Alan R. Billington, Gordon W. Brown, John W. Fast, Robert Forsythe, Charles S. Fraser, Clinton N. Howard, Donald K. MacRae, Roy J. Stark, Francis H. Willey, Gustaf W. Wttewaall van Wickenburgh.

Principal for Albert

The **Rev. J. Alastair Haig** has been appointed principal of Albert College, Belleville, Ont.

Judge J. C. Anderson, chairman of the Board of Governors, made the announcement following approval by the United Church's Board of Colleges and Secondary Schools.

Mr. Haig holds the degree of Bachelor of Physical Health Education from the University of Toronto, and while working for his degree of Bachelor of Arts coached the senior football team of Mount Allison University. He received his BD degree from Emmanuel, and in 1960, the degree of Master of Sacred Theology from Andover Newton Theological School. He is also a graduate of Ontario College of Education and taught in a North Toronto high school.

He succeeds the Rev. Dr. A. E. MacKenzie, and begins his new duties July 1.

Deaths in the Church

Cecil A. Matthews, who retired in 1959 following 25 years' service as manager of the Ryerson Press Film and Slide Department, died suddenly at Toronto, May 9. He was known through Canada as a skilled craftsman and educator in the field of visual aids.

The **Rev. James Arthur Forbes,** minister of St. Paul's United Church, Fredericton, N.B., and a former president of the Maritime Conference, died on May 6. He was ordained in 1926 and served River John, Oxford and Queen's Square Church, Saint John. From 1942 to 1945 he was engaged in military service at St. John's, Winnipeg.

The **Rev. Garnet W. Lynd,** Port Credit, Ont., died May 6. He was ordained in 1913, served a number of central conference charges, but was best known as

(*Over*)

Residential School for Girls

ALMA COLLEGE

Founded 1876, High School including Grade XIII, Fine Art, Secretarial, Home Economics, Music, Dramatics.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed.
Principal

OPENS Sept. 7, 1961

ST. THOMAS, ONTARIO, CANADA

The Princeton Institute of Theology

July 10–20, 1961

"THE NEW MAN IN THE NEW AGE"

Presents

Donald G. Miller — Ashley Montagu
David Cairns — Paul Lehmann
Seward Hiltner — Frederick Speakman
Joseph Haroutunian — James T. Cleland
and many others

Registration: $5.00 per person
$7.50 per couple

Board, Room & Tuition: $55.00 per person

For information write Institute of Theology
PRINCETON THEOLOGICAL SEMINARY
Princeton, New Jersey

ONTARIO LADIES' COLLEGE

WHITBY
ONTARIO

A School of distinction for girls of good ability. Grades VII-XIII. Quiet suburban environment. All teaching set within the framework of Christian truth.

Four University Scholarships within three years.

Capacity enrolment this year. Inquiries for term beginning September, 1961, should be sent now. Maximum resident enrolment—130.

For full information, write

The REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Brokerage and Research Services

Though we are perhaps better known to the general public as investment dealers, we do an important brokerage business also and will handle your stock orders with care and dispatch.

Our affiliate, Wood, Gundy & Company, is a Member of the Toronto, Montreal and Canadian Stock Exchanges and we have teletype or telex connections to our branch offices across Canada and to our offices in New York and London, England.

For private investors, pension funds and trusts, we provide a portfolio management service to advise on investment matters. This service is supported by a Research Department which prepares industry studies, reports on individual companies and surveys of security market trends.

Wood, Gundy & Company Limited

Toronto Montreal Winnipeg Vancouver Halifax Quebec
Ottawa Hamilton London Kitchener Regina Edmonton
Calgary Victoria London, Eng. New York

MINISTER AND FAMILY

(*Continued from page 25*)

Edith Watt Auxiliary of the WMS.

The three youngest Watt boys, Robert, George and Donald, enlisted with the RCAF during the Second World War and served in air crew. In the fall of 1945 they entered Victoria College, and all three are now in the full-time service of the United Church.

The rest of the family are busy members of their own congregations. Dr. Arthur served for a summer with the missionary doctor, Dr. George Darby, at Bella Bella, B.C. He atends Byron United Church, London, where he is the assistant organist.

Archie is an elder in Deer Park United Church, Toronto, and has been superintendent of the Sunday school in that congregation.

Muriel, who was a nurse before her marriage, is the mother of two small

The rest of the Watts: Muriel and Genevieve

boys, president of her WMS Auxiliary, a Sunday school teacher, and member of the choir.

Genevieve has three children and, in her own words, "with the usual shortage of leaders in our church I find myself with more jobs than I like to hold." She is president of the WMS, leader of the Mission Band, a Sunday school teacher and a member of the M and M Committee. She adds: "I try to look in on Mother and Dad every day or so and see that they get proper meals and other things."

If there is anything heroic about John Watt's ministry it never appeared so to him and does not now. He was called to the ministry as a young man in the Epworth League and he never doubted his vocation. He believes that young men are still called and that it is still a worthy vocation.

"You have to decide what you want your life to count for," he said quietly in his living-room at Whitechurch. "If you want it to count for something important you can't overlook the ministry." ●

secretary of Toronto West Presbytery, a position he held for 15 years. He retired in 1951.

Rev. Clarence W. Cline, London, Ont., died May 1. He was ordained in 1923, was minister in Troy, Onondaga and Highgate before entering military service. From 1947 until retirement in 1958 he served the Department of Veterans Affairs at Westminster Hospital, London, Ont.

Anna, wife of the late Rev. John Everett Hunter, died at Toronto, April 20. . . **Christina,** wife of the Rev. J. D. McKenzie, minister of Wesley United Church, Calgary, died in that city on March 25. She served with her husband on pastorates in Manitoba, London and Alberta conferences. . . **Mary Winifred,** wife of the Rev. Malcolm P. Smith, Toronto, died May 2. Following her marriage she went with her husband to China where they worked for 13 years. Returning in 1927 they served in Woodstock, Hickson and London, Ont., before moving to Toronto in 1950. . . **Gladys,** wife of the late Rev. Earl M. Brearley, Burlington, Ont., died May 6. . . **Mabel,** wife of the late Rev. Walter E. Pescott, Guelph, Ont., died May 3. . . **Katherine H.,** wife of the Rev. Dr. Stanley Scott, Ottawa, died April 27. A nurse, she was on the Toronto General Hospital teaching staff for 18 years, and served in military hospitals overseas and in Canada.

Chapel for Huntington

A gift of $25,000 toward the erection of a chapel for Huntington University, Sudbury, was among a list of gifts announced by Principal J. W. E. Newbery at last month's convocation.

The chapel will be built on the campus of Laurentian University, with which Huntington is affiliated.

Joins Observer Staff

The **Rev. Kenneth S. Bagnell** of Riverside, N.B., has been named assistant-to-the-editor of **The United Church Observer,** effective July 1.

Mr. Bagnell is a graduate of Pine Hill Divinity Hall, Halifax, and has had experience in radio and newspaper work. He has done several feature articles and columns for **The Observer,** and was Maritime correspondent for **The Christian Century.**

Educators Form Association

The Rev. C. Douglas Jay of Emmanuel College, Toronto, was named first chairman of the National Staff Association, representing 43 professors in the United Church's eight theological colleges. The group was organized during the second national staff conference, held recently at Oshawa under the Board of Colleges and Secondary Schools.

The conference of theological professors has been established on a quadrennial basis for reviewing curriculum in the colleges. Emphasis at this year's meeting was on specialized vocational training, such as chaplaincy services in hospitals, universities, industry and mental institutions, and in the treatment of alcoholism.

An attempt is being made to eliminate overlapping in specialized training being offered at various colleges, and to designate which colleges will give certain courses.

Active in M and M

Albert E. McBride, who died at Toronto on May 2, was for 25 years actively connected with the Missionary and Maintenance Department, 15 as representative for Toronto Conference and 10 years as the national chairman. He greatly strengthened the organization and during his term of office givings increased 2½ times. Mr. McBride had a deep understanding of the church. He travelled extensively speaking on behalf of the Missionary and Maintenance Fund and was a commissioner to General Council. He retired in 1955.

New Women Workers

Thirteen young women received diplomas in the two-year course at the annual convocation and graduation service of **The United Church Training School.** Three also graduated from Emmanuel with the degree of Bachelor of Religious Education.

Three are under appointment after one year of training. Miss Nancy Diane Clark, a graduate in household science, has been appointed by the WMS to Archibald Institute, Trinidad, and will return later to complete her course. Margaret Keighley, RegN, will go to Northern Rhodesia under the WMS, and Carol Strachan has been appointed to Angola with her husband by the Board of Overseas Missions.

Principal Harriet Christie announced three new scholarships; the Dr. F. N. G. Starr scholarship for a medical worker, presented to Miss Keighley, and two in honour of Dr. Winnifred Thomas, who has been a member of the Training School Board since Union, and Dr. John Line, since 1935, both of whom have retired. These will be awarded for the first time in 1962.

Students receiving diplomas were Wenda R. Bostwick; Anna Y. Clipperton; Elizabeth J. Cooper; Holly E. Davidson; Joan G. Davies; Sheila H. Earle; Mary E. Graham; Jean M. Hackett; Mary Elizabeth Marlin; Joyce C. Matheson; Janet A. McGregor; Dorothy J. Ovens, Oriole A. Vane.

On CBC Television

The morning service at **Southminster United Church,** Ottawa, Ont., will be televised over the CBC central TV network, June 4 at 11 a.m., EDT. It will be conducted by the minister, the Rev. Lloyd Shorten, assisted by the Rev. Ian MacLeod, United Church missionary on furlough from Japan.

Overseas Exchange

The **Rev. David Dale** of Streatham Congregational Church, London, Eng. paid a brief visit to Toronto last month en route to Winnipeg. He and the **Rev. Kenneth Moyer** of Norwood United Church are exchanging pulpits, manse and salaries for three months this summer.

ERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

c. per word, min. charge $4.00. 4 or more cutive insertions, 15% discount. Box No., per insertion extra. Display heading: 1st line extra, each additional line $1.15 extra. ified Display, $2.50 per agate line. Pulpit ncies, Birth and Death Notices at regular fied rates.

py must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER
9 Queen St. West, Toronto 2-B, Ont.

HELP WANTED

OULT Education Worker for Y.W.C.A. of Winnipeg to direct study discussion programs. with two or three years' work experience. y to—Y.W.C.A., 447 Webb Place, Winnipeg 2,

HURCH HOME FOR GIRLS, WINNIPEG N opportunity for Christian service. House-mother for United and Anglican Church Home nmarried mothers. Live in. State qualifications reference. Apply to Rev. Chas. Forsyth, 230 ey Street, Winnipeg 10, Man.

ISTIAN EDUCATION DIRECTOR WANTED ALLENGING position for young lady interested in Leadership Training to start July 1st oon after in new church and C.E. Centre, ned for Grade Room—Team Teaching. Apply, g qualifications, to St. Mark's United Church, aster, N.B.

MPANION, caring for elderly couple—Toronto or Ottawa (indefinite yet); board, private living ters supplied; responsible for meals; substantial y. 344 Brookdale Avenue, Toronto — RU. 89.

ORWAY HOUSE (Man.) Indian Residential School requires for the end of August the wing staff: Boys' Supervisor, Girls' Supervisor, tant Matron, and Carpenter. Teachers' inquiries ed. Apply Principal.

OFESSIONAL Staff for Y.W.C.A. of Winnipeg to assist in work with groups of teenagers, ren and adults in a varied activity programme d at individual development. University uate. Apply to—Y.W.C.A., 447 Webb Place, nipeg 2, Man.

ANTED—Field Secretary for Provincial organization working with all churches — college ation — accustomed to meeting people — public king ability—hospital and pension benefits. Box —THE UNITED CHURCH OBSERVER.

AGENTS WANTED

OPPORTUNITY KNOCKS

LL tailored-to-measure clothes direct to wearer. Firm established 1932. Beautiful samples assure ess. Full or part time. Low prices, high comions, free suit bonuses. Experience not necessary. it opportunity. Write for agency. Fenwyck oring Co., Dept. X, Box 3015, Montreal.

RETIRED OR RETIRING MINISTERS

RIMSBY, Ontario — Park Road United Church, in the heart of the garden of Canada, offers an ptional opportunity for an active retired min-, to serve in a new, small, but rapidly expanding regation. Duties to commence July 1st. Salary travelling allowance $3,400.00 including pen-. Interested ministers please send full particulars Norman R. Harding, Chairman, Pulpit Supply mmittee, 6 Leitch Drive, Grimsby, Ontario.

EMPLOYMENT WANTED

APABLE Administrator, former Naval Supply Officer, B.A., 31, seeks responsible position, erably in an educational institution, hospital or ritable organization. Excellent references. Box , THE UNITED CHURCH OBSERVER.

ORMER Secretary to Editorial Secretary, Anglican Church House, Toronto, requires position this in Kitchener-Waterloo area. Please write—Mrs. Petersen, 70 Broadway Ave., Toronto 12, Ontario.

PULPIT VACANCIES

URORA (Ont.) Pastoral Charge invites correspondence from ministers interested in making hange of field in the next year. Letters should addressed to Jas. A. Gilmore, Secretary, Pastoral ations Committee, 170 Edward Street, Aurora, ario.

YER'S CLIFF, Que., Beulah United Church, will be vacant June 30th, 1961; 2-point charge. er's Cliff is situated on the shore of beautiful ce Massawippi. Interested ministers please con-t R. T. Cook, Box 156, Ayer's Cliff, Que.

ALVARY Charge, Lambton Presbytery (Ont.) will be vacant June 30th, 1961. For further rmation interested ministers please contact toral Relations Committee, Roy E. Bradshaw, retary, Wilkesport, Ontario.

2A. PULPIT VACANCIES—Continued

CAMBRAY, Ontario, vacant July 1st, 1961, 8 miles from Lindsay High School, bus service, modern parsonage, oil heated, salary above minimum. Three services each Sunday. Please write Joseph Nesbitt, Sec. Pastoral Relations Committee, R. R. 1, Lindsay, Ontario.

CHERRY VALLEY (Ont.) 2-point charge, above minimum salary, furnished manse, close to Public School, bus service to High School. Contact M. B. Fennell, Recording Steward, Cherry Valley, Ont.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

CONSORT, Alberta, pastoral charge vacant July 1st; good manse with all facilities including natural gas. Good school and hospital. We need a new church, have funds and excellent property. Here is a real challenge. Write D. N. Mitchell, Secretary Pastoral Relations Committee, Consort, Alta.

DELORAINE-MEDORA, Manitoba, a two-point charge, will be vacant June 30, 1961. For further information interested ministers please contact C. Lewthwaite, Chairman, Pastoral Relations Committee, Deloraine, Man.

DUTTON-WALLACETOWN (Ont.) dual charges, Elgin Presbytery, three miles apart on paved road. One outside point on Dutton Charge. Comfortable manse at Dutton, automatic heating. Good educational facilities—thirty miles from London, one-half mile off dual highway 401 under construction. Mrs. Willard Watts, Wallacetown.

EMPRESS, Alberta—four-point charge vacant July 1st. Minimum salary plus car allowance. Interested ministers contact Recording Steward, Miss E. Demorest, Bindloss, Alta.

GLENCOE, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact—K. N. Reycraft, Box 195, Glencoe, Ontario.

GRAFTON (Ont.) Cobourg Presbytery two-point charge, vacant July 1st, 1961. Located on Highway No. 2. Good educational facilities. For further information address inquiries to Mrs. H. Hare, Grafton.

HEMMINGFORD, Que., 2-point Charge five miles apart on paved roads, vacant July 1st. Salary and car allowance above minimum. Furnished Manse with oil heat, near High School, forty miles from Montreal on bus route. Interested ministers please write to Lynwood Cookman, Recording Steward, Hemmingford, Que.

HILTON, Ontario, Cobourg Presbytery, vacant July 1st, 1961. On No. 30, one mile north of 401. Three services each Sunday. Good High School facilities near by. Interested ministers please contact Van Waite, Chairman Pastoral Relations Committee, Brighton, R.R. 6. Phone: Orland 9 R 12.

KEEWATIN (Ont.) United Church pulpit vacant July 1st, 1961. One-point charge in Lake of the Woods area, northwestern Ontario. Excellent elementary and secondary schools. Expansion programme under consideration. Present salary $4,500.00, including car allowance. Interested ministers please write to the Secretary, Keewatin United Church, Box 21, Keewatin, Ontario.

KINGSTON, Ontario—St. Andrew's-by-the-Lake, one-point suburban charge, close to city and Queen's University, vacant July 1st. Opportunity to work with growing congregation organized three years ago. 3-bedroom manse and customary financial benefits. Interested ministers please apply to Dr. Bruce Colwell, 2 Park Cresc., Kingston, Ontario.

LEASK-SHELL LAKE Pastoral Charge (Sask.) 5-point charge vacant June 30th, 1961. Fully modern manse located in town of Leask; minimum salary plus travel expenses. Contact Donald Hubbard, Box 265, Blaine Lake, Sask.

MALLORYTOWN, Ontario, United Church, 3-point charge, vacant June 30th. Well-equipped parsonage. Ministers interested please contact Grant Haskin, Secretary Pastoral Relations Committee, Mallorytown, Ontario, R.R. 2, Box 200.

MONTREAL, Que.—Trinity United Church pulpit vacant July 1, 1961, due to minister retiring after nine years. Heated furnished apartment. Near Universities and Schools. Above new minimum salary. Interested ministers please write to K. W. Drummond, Secretary, Pastoral Relations Committee, 6232 Viau Street, Montreal 36, Que.

MONTREAL—St. Mark's pulpit now vacant. Oil-heated, furnished manse, plus hydro. Salary and travel $4,250.00. Contact Jean Insleay, 7105 Waverley Street, Montreal, Que.

OWEN SOUND, Ontario — Knox United Church pulpit vacant July 1st, 1961, due to minister retiring. Salary $5,500.00 including transportation. Challenging piece of work in scenic Ontario city. Interested ministers write to Gordon Jefferson, Chairman, Pastoral Relations Committee, 266 — 4th St. East, Owen Sound.

2A. PULPIT VACANCIES—Continued

ONTARIO — minister required for Westminster West Charge. Duties commence July 1st, 1961. Parsonage situated in Lambeth. Apply Douglas Aiken, Recording Steward, R.R. No. 2, Glanworth, Ontario.

REGINA, Sask. — St. Andrew's United Church pulpit vacant 30th June. Furnished manse provided. C.E. Director and full-time secretary also serve this charge. Contact T. H. Davies, Secretary, Pastoral Relations Committee, 1437 Queen Street, Regina.

RESTON-PIPESTONE three-point pastoral charge will be vacant June 30th. Interested ministers are invited to write to Mrs. F. C. McMurchy, Secretary, Reston, Man.

SAINT JOHN, N.B., Saint Andrew's Kirk vacant July 1st. Present minister appointed to Emmanuel College, Toronto. Salary above minimum. Furnished, heated manse. Write to W. F. Allan, 1 Seely St., Saint John, N.B.

SHARBOT LAKE, Ont., will have vacancy June 30th, 1961. Three-point charge — furnished manse, oil heated; good Public and High School facilities. Minimum salary plus driving allowance. Interested ministers please contact W. Meldrum, Box 74, Sharbot Lake, Ont., Secretary Pastoral Relations Committee.

SOUTH RIVER, Ont., vacant June 30th, requires minister. Two-point charge with two-month summer appointment. Furnished manse with garage. Salary and travel $4,400.00. Please write D. G. Harwood, Box 221, South River, Ontario.

STRAFFORDVILLE, Ontario, United Church, 3-point charge; modern Parsonage, vacant June 30th, 1961. 3 points on highway. Salary and transportation above minimum. Apply Hugh Ferris, Recording Secretary, Box 62, Vienna, Ontario.

ULVERTON Charge, Quebec-Sherbrooke Presbytery, vacant July 1, 1961. Rural district, three Sunday services in four-point charge. For information write R. M. Graham, Melbourne, Que.

WAWA, Ontario—First United Church, one-point charge on Highway 17, 150 miles north of Sault Ste. Marie—vacant July 26. Two bedroom, completely furnished manse, in good repair—study in church. Excellent Public and High School facilities within three blocks. Above minimum salary. Interested ministers please contact Kenneth E. Thompson, Secretary, Pastoral Relations Committee, Box 243, Wawa, Ontario.

WELLBURN, Middlesex Presbytery, vacant after 10 years on July 1st, 1961. Three-point charge, 16 miles a Sunday. Parsonage on paved road 20 miles from London. Salary $4,650.00. Contact Eric Facey, R.R. 1, Belton, or phone Thorndale 69-R3.

WOODVILLE, Ontario (Lindsay Presbytery) United Church vacant June 30th, 1961. Three-point charge, paved roads. Comfortable manse, Public School two blocks, High School bus at door. Interested ministers please contact S. N. Kelsey, Box 9, Woodville, Secretary Pastoral Relations Committee.

4. PULPIT SUPPLY AVAILABLE

AFTER July First, Dr. N. D. Patterson, 427 Mark St., Peterborough, will reside at 24 Crestview Ave., Belleville, Ont., and will be available for Anniversary and Sunday Supply.

5. CHOIR PERSONNEL

CHRIST Church, Clarkson, Ontario, requires an organist and choir leader to assume duties on August 1, 1961. This is a modern church building with a congregation of 850 and a well-established choir of 30 voices. There is a Keates two-manual organ. The community offers good opportunities for private lessons. Please state salary requirements and other pertinent information in applications to E. C. Scratch, Box 565, Clarkson, Ontario.

ORGANIST and Choir Director required for Lincoln Road United Church, Windsor, Ontario, starting September 1st, 1961. New three manual Casavant Organ. Excellent opportunity for teaching. Please state qualifications and salary expected. Apply to Chairman, Music Committee, Lincoln Road United Church, Windsor, Ontario.

ORGANIST and choir director required for Norwich United Church. State qualifications, experience and salary. Address replies to H. Wenn, Norwich, Ontario.

ORGANIST available—Young United Church music student (male) with a B.A. and a major in music desires position of organist and/or choir director in Toronto or vicinity. Has some experience in organ and choir work. Good references. Can begin work in July. Write Box 205, THE UNITED CHURCH OBSERVER, Toronto.

6. ASSISTANT MINISTER WANTED

ASSISTANT minister wanted by Danforth United Church, Toronto. Precise duties in Christian Education and general sharing of other duties. Salary well above minimum. Interested persons should correspond with Mr. A. M. Robertson, 71 Pepler Ave., Toronto 6.

CEDAR PARK United Church in Pointe Claire, a suburban English-speaking city fifteen miles west of Montreal, requires young ordained minister to give major emphasis to Christian Education work. Church membership approximately 1,000; excellent opportunity in fine growing community. Modern church buildings and manse. Salary commensurate with experience. Write J. A. Hastings, Secretary, Pastoral Supply Committee, 17 Winston Circle, Pointe Claire, Que.

CENTRAL United Church, Sarnia, Ontario, is looking for a young Assistant Minister who would like to spend two or three years finding out what makes a large congregation function before going on to even greater things. A liking for and ability to influence young folk is deemed essential. Ample opportunity for preaching and pastoral work will be available. Please write and tell us what you would expect in salary and allowance. A. Farrell, Secretary, Pastoral Relations Committee.

TORONTO – Rosedale United Church needs Assistant Minister, age 25-35, to take responsibility for Christian Education, some visiting and preaching. Fine opportunity for service and self-development experience in vital metropolitan congregation. Adequate salary and travel allowance, plus large heated apartment in Rosedale. Send résumé of education and experience to Norman T. Sheppard, Chairman, Pastoral Relations Committee, 10 Nesbitt Drive, Toronto 5.

WESTMINSTER United Church, Regina, requires an Assistant Minister, for pastoral visitation, other congregational duties and occasional preaching. Reply to Dr. A. E. Perry, Convener, Pastoral Relations Committee, 2187 Montague Street, Regina, Sask.

6B. ASSOCIATE MINISTER

DORVAL, Que., Strathmore United Church, Lakeshore suburb of Montreal, requires assistance in general pastoral work, sowing the gospel and reaping the harvest. Write Secretary Pastoral Relations Committee, 58 Brookhaven Ave., Dorval, Que.

RYERSON United Church, Vancouver, B.C., requires the services of an associate minister to direct Christian Education, share in pulpit work and visiting. Young man with experience in Christian Education preferred. Interested ministers please write to Mr. Lloyd Magar, 7138 Marguerite St., Vancouver 14, B.C.

7. CHURCH SUPPLIES & EQUIPMENT

BELLS, Peals, Carillons and Memorial Tablets. For catalogue write to Stoermer Bell & Brass Foundry, Breslau, Ontario.

FOR SALE – Complete chancel furnishings in light oak, new in 1954. Items include reredos, communion table, tri-chair, pulpit, lectern, choir screens and two chairs. Church pews (seating 300) and wrought iron light fixtures also available. Secretary, St. Andrew's United Church, Niagara Falls, Ontario.

FOR SALE–Nine pews 16 feet long and 23 pews 8 feet long. Seats of oak, ends of cherrywood. Contact Mr. A. Reid, 120 Greenock St., Port Dover, Ontario. (Telephone 293R).

GOWNS–Choir and Pulpit – samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont. Dept. A I.

MEMORIAL GIFTS–Illustrated catalog of altars, fonts, pulpits, communion tables. Valley City Mfg. Ltd., Dundas, Ontario.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

7A. STAINED GLASS

ENGLISH STAINED GLASS

Of rich glowing colours. Traditional in design. Send size of window for estimate, freight paid. Write for illustrated booklet. The Church Craft Studios (G. Maile), 7a Bayham Street, London, N.W. 1, England.

8. ORGANS, MUSICAL INSTRUMENTS

FOR SALE – Pipe Organ, 2 manual and pedals unified, 15 stops (demonstration model) with new organ guarantee, used only ½ year; suitable for small to medium size church. Price $6,250.00 installed. South East Organ Co., 33 Harrison Ave., Port Credit, Ont., Tel. CR 8-9362.

PIPE ORGANS. New organs and rebuilding. Plans and estimates free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ontario. Tel. CR 8-9362.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

8A. STAMPS

UPPER Volta, Lundy Triangle, Spanish Colonial Tropical included in our quality packet 10c with approvals. Worldwide, 31 Rowe, Oshawa, Ont.

9. ARTICLES FOR SALE

STACKING CHAIRS AND TABLES

ALSO Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

WILL KIT includes legal will form, duplicate will, envelope and information booklet. Sold throughout Canada. $1.00 postpaid. Mailing Service, Box 182, Smiths Falls, Ontario.

WOULD your church or group like to run a sale of beautiful Sweaters of all kinds, and make money for your treasury? Phone Toronto RU. 9-4654 mornings.

FOR
— NESTING CHAIRS
— NESTING TABLES
— BANQUET TABLES
— COSTUMERS, ETC.,

contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry a 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

11. RESORTS, TOURIST ACCOMMODATION

CAMP CONEWANGO

A QUIET, secluded, family type vacation camp, in the North Bay district. Fully equipped housekeeping cottages, Hydro, Gas. Cottages for from one to ten persons. Safe sandy beach. Dock fishing, lake fishing, stream fishing. Reservations–Box 102, North Bay, Ontario.

BIRCHMUIR LODGE – Kawartha district Stony Lake–modern Lodge and cabin accommodation, American plan; fishing and recreation. For a restful quiet vacation. Catering to Groups. Write 330 George St., Peterborough, Ont.

COTTAGES for Rent–Georgian Bay–at Victoria Harbour near Midland–safe sandy beach–boats –good fishing – all conveniences. Information on request. Apply Rev. G. Eagle, 1511 Lori Avenue, Sarnia, Ont.

FAMILY Cottages by day or week, daily devotions and Bible Study, meals, boating, fishing, sports. Chesley Lake Camp, Allenford, Ontario. Up to June 25th write O. Shantz, 4 Crescent St., Kitchener, Ont.

GLENROY LODGE–Come via Haliburton "Scenic 35" Highway to Hall's Lake. Ideal for a family vacation. Recreation or relaxation for all. Meals and accommodation are the finest. Group retreats arranged for June and September. The Bursey's, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE, Jackson's Point, Ontario–on beautiful Lake Simcoe – 48 miles from Toronto. You can enjoy a family vacation or week-end. Available for groups May, June, September. Golf, Bowling, Swimming. Church, theatre, museum in close proximity. Gray Coach Lines buses stop at the front gate.

MOON HAVEN LODGE–Bala, Muskoka. Enjoy a family vacation, fishing, boating, swimming, or just relaxing on the spacious lawns. Good meals. Rates reasonable. Write or phone Mrs. A. V. Carruthers, Box 72, Bala, Ont.

PLANNING your holiday? Motel Greenacres on Clear Lake north of Huntsville offers the relaxation and recreation you'll enjoy. Housekeeping cottages, with all conveniences and necessities, or modern guest rooms and lovely dining-room are available. Phone CL 1-8978 or write J. J. Dutz, 15 George St., Mimico, or Novar, Ontario, after May 1st.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SOUTHAMPTON, lakefront 2-bedroom cottage; inside conveniences–town water, screened and glassed sun porch; continental beds; electric stove and frig.; large living room. Immaculate. Mrs. J. Burnett, 32 Henderson Ave., Willowdale, Ont.

SUMMER guests, abstainers, in country home fifteen miles from Lindsay. Large closed-in verandah overlooking the lake, conveniences, home-cooked meals. Mrs. Noble Swain, R. R. 1, Little Britain, Ont.

11A. TOURS AND TRAVEL

GOING TO EUROPE THIS SUMMER? Take part in the famous Church Congress (Kirchentag), July 19th-July 23rd. *Save* money on the trip. Write to–Rev. Horst Rueger, 175 Parkside Drive, Toronto 3, Ontario.

12. GUEST HOMES

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at Niagara Ina Grafton Gage Home, 413 Church Road, St. Catharines – Telephone WEbster 56-822. Information may be obtained from Mrs. L. F. Beattie, R.R. 1, St. Catharines, Ont.

12. GUEST HOMES—Continued

"COUNTRY ACRES," select Guest Home fo[r] older people in good health. Spacious room[s] excellent food. $35.00 weekly. Marion Atkin[s] Armitage P.O., TW. 5-4385 Newmarket, Ont.

WOODBINE HOUSE

GUEST House for Senior Ladies–featuring goo[d] food and home comforts. Tray service availabl[e] Rates for single rooms from $100.00 per mon[th] including meals. 1591 West 29th Ave., Vancouver [9] B.C.

LARGE front main floor beautifully furnishe[d] bedsitting, excellent food, exclusive guest hom[e] suitable elderly permanent person. Apply Mrs. [J.] Mayhew, 39 Heath St. W., Toronto 7.

A WARM WELCOME!

SENIOR Citizens in retirement – Preston Sprin[gs] Gardens is an address of distinction – a hav[en] of comfort and content. Private bathrooms, luxuriou[s] sitting rooms on bedroom floors, spacious, we[ll] furnished lobby. About two acres of terraced lawn[s] Our trained competent staff under the supervisi[on] of registered nurses is capable of serving [all] but those requiring hospital or institutional ca[re] Monthly rate $200.00 for single room includi[ng] meals. Write for further information and illustrat[ed] pamphlet. Preston Springs Gardens, Preston, Ontar[io]

13. REST HOMES

AROUND THE CLOCK
Nursing Care

Loch Sloy Rest Home (Licensed), Winona, Ontar[io]

14. WANTED TO RENT

STUDENT and wife require 3½ rooms – unfu[r]nished – Yonge - St. Clair district, Toron[to] Abstainers–quiet–no children–$75.00 per mon[th] Box 206, THE UNITED CHURCH OBSERVER, Toron[to]

15. FOR RENT

THREE-ROOM self-contained second floor apa[rt]ment; private entrance, fully equipped kitch[en] Residential area, parking facilities. Water, electric[ity] supplied. $60.00 per month. Mrs. H. L. Wrig[ht] Box 71, Port Perry, Ontario.

TORONTO–pleasant furnished flat near Univer[sity] –all of 3rd floor–3 rooms and bath. Marr[ied] couple desired–no children. Box 207, THE UNI[TED] CHURCH OBSERVER, Toronto.

20. ACCOMMODATION AVAILABLE

COMING to Toronto? Christian Guest Home n[ear] subway at Eglinton Ave. Comfortable roo[ms] –community kitchen, single day $3.00, wee[k] $10.00. 92 Orchard View Blvd. HUdson 9-02[...]

OTTAWA–stay with us–vacation or on busin[ess] new home, lawn, parking, reserve room [for] college students. Box 204–THE UNITED CHU[RCH] OBSERVER, Toronto.

UNITED Church Training School–June 1st [to] August 31st (Approx.) near University main street car lines. Write 77 Charles St[reet] West, Toronto 5, Ontario.

VISITING Toronto? Accommodation close to Canadian Exhibition Grounds, available day, week or month. A good home for sum[mer] school or University students. Mrs. Roblin[s] Springhurst Ave., LE. 2-8833.

YOUTH Retreat Week-end accommodation groups from fifty to hundred twenty. Che[ster] Lake Camp, Allenford, Ontario. Write O. Sha[w] 4 Crescent St., Kitchener, Ont.

23. MISCELLANEOUS

LONGLAKETON Congregation in the Presby[tery] of Regina extends a cordial invitation to [all] isters and their families who have at any served on this field, also to any person who lived on this field, to join us on Sunday, June [19] at 3 p.m. to celebrate the 75th anniversary of opening of "Longlaketon Church." Please co[n]tact Mr. H. Manning, The Manse, Silton, Sask.

24. PERSONAL

AUTHORS invited submit MSS all types (inc[lud]ing poems) for book publication. Reason[able] terms. Stockwell Ltd., Ilfracombe, England. (E[st.] 1898).

HEARING improved for many who have Leonard's Invisible Ear Drums. $10.00 [com]plete kit, or ask for free information and testimo[nials] from many who have been helped. A. O. Leo[nard] Company, Dept. F, Box 306, Station F, Toron[to]

RUPTURED?

RELIEF and comfort. No understrap. No el[astic] No steel. Write: Smith Manufacturing [Co.] Dept. 135. Preston, Ont.

PAINFUL TRUSSES ABOLISHED

WRITE for Free booklet explaining rupture [and] illustrating most comfortable support m[an] can buy. Instant relief and satisfaction guaran[teed] or money refunded. Beasley's, Dept. 6, 60 [...] West, Toronto.

SERVICES OFFERED

PHOTO FINISHING

LACK and white 8 exposure roll 50c.; 12 exposure roll 70c.; all Jumbo prints, reprints Jumbo size each. Prompt service and good work. Send to iro Photos, Box 883, Calgary, Alta.

HURCH boilers—efficient compound to remove—prevent scale—corrosion in boilers. Used extenly in schools and industrial boilers. Advice free. ters, 75 Masterson Dr., St. Catharines, Ont.

OR all types of Church Furniture, Lecterns, Pedestals, Communion Tables, Baptismal Fonts lt-Rite Products, 314 Third Avenue South, katoon, Sask. Free estimates. Phone CH-22225.

ROFESSIONAL Lyric Tenor Soloist — for all occasions. Phone Toronto HO. 6-9019.

FREE COFFEE URNS

OUR Church Group may easily qualify for a large 84-cup Electric Urn for your kitchen. WLEIGH COMPANY LTD., 4005 Richelieu et, Montreal, Quebec, or Gunnell and Henry ets, Winnipeg, Man.

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
3 JACKES AVE. . . TORONTO

BARRISTERS - SOLICITORS - NOTARIES

Bennett & Bennett
ARRISTERS - SOLICITORS - NOTARIES
2 JAMES ST. S. . HAMILTON, ONT.

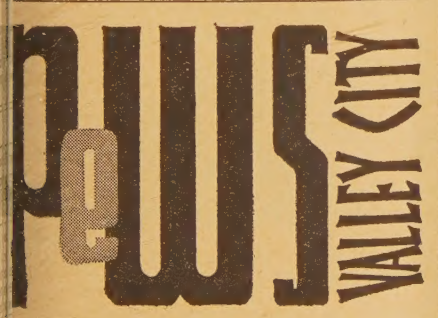
CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
17 Dundonald Street, Toronto 5, Ont.
Gordon T. Miles, F.C.A. James C. Fox, C.A.
Leonard E. Johnston, C.A. John A. Cooper, C.A.

Edwards, Browne & Co.
— CHARTERED ACCOUNTANTS —
0 ADELAIDE ST. E. TORONTO 1, ONT.

FUNERAL DIRECTORS

McCall Bros
— FLORAL FUNERAL CHAPEL —
1400 VANCOUVER ST., VICTORIA, B.C.
EV. 5-4465



OR INFORMATION AND CATALOGUE
RITE TO THE VALLEY CITY MANUFACTURING
OMPANY LIMITED • DUNDAS, ONTARIO

Dates to Remember

The conferences meeting in June are: **Saskatchewan,** May 30 - June 4, Lakeview Church, Regina; **Manitoba,** June 5 - 9, Westminster Church, Winnipeg; **London,** May 30-June 2 in Central Church, Woodstock; **Hamilton,** June 5 - 9, McMaster University, Hamilton; **Toronto,** May 29-June 2, Danforth United Church, Toronto; **Montreal and Ottawa,** June 5 - 8, Wesley Church, Montreal; **Maritime,** June 6 - 11, Sackville, N.B.; **Newfoundland,** June 7, Memorial United Church, Grand Falls.

The 30th conference of the **Canadian Institute on Public Affairs** will be held at Geneva Park, Lake Couchiching, Ont., August 5-12. Theme: **Diplomacy in Evolution.** Information may be obtained from the Institute, 244 St. George St., Toronto 5, Ont.

The **Ordination Service** of the **Hamilton Conference,** Thursday, June 8, will be recorded on video tape and carried by the CBC on Saturday, June 24. Check local listings for times.

ANYONE FOR CUBA?

(*Continued from page 7*)

especially the Roman Catholic clergy, taught that communism was completely black; that it was all wrong.

Well, communism isn't all bad. It has some wonderfully attractive features, especially for the poor, the illiterate and the exploited. And Cubans were all that. Communism gave them hope. And it's a grave error not to recognize the good in the revolutions of Russia, China and Cuba.

Another thing! A free press doesn't mean much to people who can't read, and whose children are growing up illiterate. Elections don't mean much to people who sold their votes and for whom democracy was always corrupt. Freedom doesn't mean much when you're hungry and sick. Promises and hope mean everything. And Castro gave hope to Cuba as effectively as Hitler gave it to Germany.

But there was another reason why communism was able to capture the Cuban revolution. The educated, the middle-class, the professional people, including the church leaders, were incredibly naïve about the nature and methods of communism. Tens of thousands of homeless, penniless people who fled Cuba to become refugees in Miami, who supported Castro for the first 18 months of the revolution, just did not know what was happening. They include clergymen, supreme court justices, rebels who fought at Castro's side in the hills, university professors. They were taken in.

Last month when Castro announced there would be no more elections, the mobs in Havana cheered. Elections were, of course, one of his promises, now broken. They were fed up with Cuba's form of democracy and the corrupt and cruel government that flourished under its guise.

Wherever you have corrupt democratic governments, exploiting the poor, and idealistic people working to bring about reform, you have the makings of a revolution. And if the idealists are politically naïve or careless about such institutions of democracy as free elections, free press and free expression of opinion, the communists know how to take over.

And they are candid about the intention to do it through all the world. ●

Publishing House Notes

Church Architecture

THE appearance of many new churches in our towns and cities is surprising, sometimes puzzling, and occasionally even shocking to our traditional tastes in architecture. At the same time there has been a great opportunity for fresh expression in both functional and artistic design.

Rev. Victor Fiddes of Niagara Falls, Ontario, has written an informative book on *The Architectural Requirements of Protestant Worship,* which will help many people to understand better why certain things are made and done as they are. The book is most attractive with illustrations of new churches, and the purposes of their plans. It will be very helpful to all who are involved in building projects. It is a most pleasant book for anyone to read.

The Architectural Requirements of Protestant Worship,
Ryerson Press, $5.00

The Book Steward.

Stanstead College
STANSTEAD, QUE.

Headmaster:
HARRY HUTCHISON, L.L.C.M., M.A., B.D., B.Ed., Ph.D.

Residential High School for boys — academic curriculum — sports — extra curricular activities — highly qualified staff — full time Chaplain — Grades VI - XII. Scholarships available.

Write:
DR. HARRY HUTCHISON
Stanstead College, Stanstead, Que.

Full color pages of pleasures and pageantry previewing YOUR European dream trip.

Report on sky-high dining from Charlotte Adams, noted food authority.

How you can visit up to 19 extra cities in Europe at NO EXTRA FARE.

Tours in a wide assortment including hotels, sightseeing — meals and transportation — throughout all Europe — Asia — Africa and Around the World.

An expert guide to a European shopping spree full of extraordinary bargains.

Good Weather Insurance for SAS travelers in Europe.

Tips on packing, customs, passports, currency and scores of other travel helps.

How to rent a car and drive through European countries . . . or buy a car there.

If you love travel, here are 101 temptations!

Oh, those SAS people are the sly ones. They know if you see a copy of "The Treasure Chest of World Travel" you won't be able to stand your routine life another day. So they cunningly pack 16 pages with fascinating words and pictures about the highspots of Europe and the world . . . they describe the astonishing bargains you can buy . . . they outline some of the 101 SAS trips you can take transpolar or transatlantic, all with extra cities at no extra SAS fare. And then with devilish ingenuity they offer you this temptatious brochure FREE.

So—be warned. If you pick up a "Treasure Chest" at your SAS travel agent, or mail the coupon, you're lost—to an experience you'll treasure all your days.

FIRST OVER THE POLE

SAS

UC-61

SCANDINAVIAN AIRLINES SYSTEM

323 Dominion Square Bldg., Montreal, Quebec

I SURRENDER! Send me your outrageously alluring "Treasure Chest of World Travel."

Name_____

Address_____

City_____ Prov._____

My SAS travel agent is_____

SAS OFFICES LOCATED IN CALGARY, MONTREAL, TORONTO, VANCOUVER AND WINNIPEG